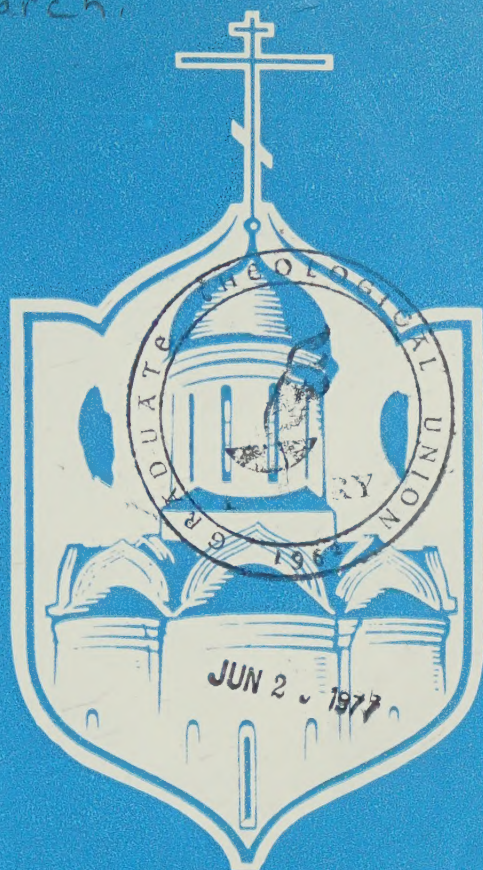


Orthodox Eastern Church, Russia  
Patriarch.

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# THE JOURNAL OF THE MOSCOW PATRIARCHATE





The Cathedral of St. Aleksandr Nevsky in Tallinn: stained-glass windows and the mural over the synthronon in the main sanctuary (upper photo); iconostasis of the main sanctuary (lower photo; see "A Symbol of Unity and Friendship")



# THE JOURNAL OF THE MOSCOW PATRIARCHATE

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of the Moscow Patriarchate



**Congratulatory Telegram to  
ALEKSEI NIKOLAYEVICH KOSYGIN,**

**Chairman of the USSR Council of Ministers**

On the occasion of the nationwide festivities marking the 59th anniversary of the Great October Socialist Revolution, I send cordial greetings to you, deeply esteemed Aleksei Nikolayevich, and to the Government of the Soviet Union, of which you are the head, on behalf of the Russian Orthodox Church, her Holy Synod, episcopate, clergy and believers, and from myself personally. With all my heart I hope that our great and dear Motherland will continue to flourish, that it will achieve the utmost in all spheres both at home and abroad, that it will help to strengthen world peace, security and cooperation among states and peoples, and that it will secure effective measures leading to progressive disarmament, which our state urges all countries to effect, as it has repeatedly urged in the past.

The current year has seen our people's complete unanimity in support of the country's efforts to halt the arms race. Through their wholehearted endorsement of the World Peace Council appeal, our people have decisively rejected the continuation of the arms race, favouring instead effective measures to

bring about progressive and complete disarmament.

The Russian Orthodox Church is now actively preparing for the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations, to be convened in June 1977. This conference, we believe, will help to unite the efforts of the world's religious leaders so that joint action can be taken to resolve today's most urgent problems. Let me assure you, most esteemed Aleksei Nikolayevich, that the Russian Orthodox Church will continue to do all in her power to promote the sacred cause of strengthening peace, to cooperate for this purpose with religious leaders and with all men of good will, to support the Soviet Peace Fund through her contributions and to nurture in her flock the spirit of unstinting service to the cause of peace, and of devotion to our great country.

Let me wish you personally, deeply esteemed Aleksei Nikolayevich, the very best of good health and every success in your responsible functions as Head of the Government of the Union of Soviet Socialist Republics.

With deep respect,

+ **PIMEN, Patriarch of Moscow and  
All Russia**

November 5, 1976

## Correspondence on the Pan-Orthodox Conference

**His Beatitude Patriarch PIMEN**

*Moscow*

We propose November 21-30 for the First Pre-Council Pan-Orthodox Conference; the number of delegates from each Church—three persons. Details in the letter that follows. Please telegraph your reply to our proposals in order to begin technical preparations.

**Patriarch DIMITRIOS**

October 14, 1976, Istanbul

**His Holiness Patriarch DIMITRIOS**

*Istanbul*

Informing Your Holiness in reply to your telegram of October 14 that we have not yet received your letter, and until we do we cannot speak of our participation in the Pan-Orthodox Conference planned for November 21 due to shortage of time. We consider it unbecomingly so serious a conference without sufficient preparation. If we do not receive the



necessary information regarding the forthcoming meeting in due time, we will count it necessary to postpone the date. We disagree that this meeting be named the First Pre-Council Conference. In our opinion it should be referred to as the current Pan-Orthodox Conference; and in general a pan-Orthodox meeting can be entitled pre-council conference only after an advance pan-Orthodox agreement is reached on the procedure of the preparations for the Holy and Great Pan-Orthodox Council, which has been long desired by the Pan-Orthodox Plenitude.

With brotherly love in Christ,

+ **PIMEN, Patriarch  
of Moscow and All Russia**

October 27, 1976, Moscow

### **His Beatitude Patriarch PIMEN**

*Moscow*

We thank you for your telegram. The name "Pre-Council Pan-Orthodox Conference" was advanced by the Fourth Pan-Orthodox Conference, not by us. We have already received positive replies from Patriarchates and Autocephalous Orthodox Churches for participation in the Pre-Council Pan-Orthodox conference to be convoked in Geneva on November 21. We regret that the Holy Russian Orthodox Church will not be present at this important conference, and urge Your Beatitude to send a delegation to this important Pan-Orthodox conference.

**Patriarch DIMITRIOS**

October 29, 1976, Istanbul

### **His Holiness Patriarch DIMITRIOS**

*Istanbul*

We thank Your Holiness for Your prompt reply. The Fourth Pan-Orthodox conference of 1968 in Chambesy agreed on the procedure and methods of the preparations for the Holy and Great Council of the Eastern Orthodox Church and formed the Inter-Orthodox Preparatory Commission which met in July 1971 and in compliance with the decision of the Fourth Pan-Orthodox Conference

recommended the convocation of the First Pre-Council Pan-Orthodox Conference in July 1972 to discuss the six reports of the Inter-Orthodox Preparatory Commission on the themes approved by the Fourth Pan-Orthodox Conference and to review the list of themes compiled by the First Pan-Orthodox Conference of 1961.

However, during the visit of the Holy Constantinople Church delegation to us and to other Local Churches in May 1976, His Eminence Metropolitan Meliton made proposals on the preparations for the Holy and Great Council of the Eastern Orthodox Church which were different in principle from the relevant decisions reached by the four pan-Orthodox conferences. According to the proposals tendered by His Eminence our forthcoming gathering must obviously deal with completely new issues rather than with those which were earlier decided upon for the First Pre-Council Pan-Orthodox Conference which did not take place in 1972 as intended.

Believing that such a radical review of the procedure and methods of preparations for the Holy and Great Council of the Eastern Orthodox Church can be carried out authoritatively only by a pan-Orthodox conference, we drew Your Holiness' attention to this fact in our telegram of October 27. We consider that our forthcoming meeting in November should be a pan-Orthodox conference which should give relevant instructions to the Pre-Council Pan-Orthodox Conference and Inter-Orthodox Preparatory Commission on the themes and procedures of further preparations for the Holy and Great Council of the Eastern Orthodox Church.

We are furthermore surprised at the interpretation given to our telegram by Your Holiness. We are not refusing to participate in the pan-Orthodox conference, only expressing our concern over the quality of its preparations, for we have not received its official programme up to date, which is not a serious approach to the preparations for so important a meeting of pan-Orthodoxy. We are distressed at the inconsiderate attitude towards our repeated requests concerning the dates of the forthcoming conference which, naturally, should be included timely in the working schedule



of every Local Church and be acceptable to her. As is undoubtedly known to Your Holiness, for a lengthy period we have tried to obtain the timely fixture of the conference dates.

To avoid misunderstanding and misinterpretation of the position of our Holy Church, we consider it our duty to notify the Primates of the Local Orthodox Sister Churches of our telegraphic correspondence with Your Holiness on the given subject.

With love in Christ,

**Patriarch PIMEN**

October 29, 1976, Moscow

### **His Beatitude NICHOLAS VI, Pope and Patriarch of Alexandria and All Africa**

Your Beatitude, Most Holy Vladyka, On May 13, 1976, the representatives of the Holy Church of Constantinople headed by His Eminence Metropolitan Meliton of Chalcedon visited us in Moscow. Your Beatitude is undoubtedly aware of the purpose of this brotherly visit, since Vladyka Meliton and his party have also visited the Primates of other Local Orthodox Churches.

His Eminence Metropolitan Meliton, authorized by His Holiness Patriarch Dimitrios, put forward proposals which differed in principle with the decisions reached by the Pan-Orthodox Conference in Chambesy in 1968 and by the session of the Inter-Orthodox Preparatory Commission in Chambesy in 1971, since they suggested quite different methods of preparations for the Holy and Great Council of the Eastern Orthodox Church and its contents, thus, seemingly, erasing all the preparatory work which has been successfully carried out so far.

After His Eminence Metropolitan Meliton had completed the above visits, we were not notified of the results of the discussions held by the representatives of the Constantinople Church on the new proposals. During this period we tried in vain to have the dates of the pan-Orthodox conference fixed as soon as possible. But we received a telegram only the other day from His Holiness Patriarch Dimitrios informing us that the First Pre-Council Pan-Orthodox Conference would take place on November 21, 1976.

However, we are convinced that it is not the responsibility of a pre-council conference to deal with the issues proposed by His Eminence Metropolitan Meliton nor any problems of the like put forward by other Local Orthodox Churches; it should be the concern of the current pan-Orthodox conference at the November meeting of representatives of the Local Churches ought to be.

Less than three weeks are left before November 21, but we have not yet received the agenda of the forthcoming meeting, so important to Holy Orthodoxy.

We believe that such a superficial preparation for the pan-Orthodox meeting will reflect on its contents and results and greatly regret the fact. Nevertheless we consider it the duty of our Church to take part in the forthcoming conference and therefore our representatives will be in Chambesy at the appointed time.

We are enclosing copies of the telegrams exchanged on the subject with His Holiness Patriarch Dimitrios as we consider it necessary to inform Your Beatitude of the fact.

With abiding brotherly love in the Lord,

**+ PIMEN, Patriarch of Moscow and All Russia**

November 1, 1976

*Identical letters were also sent by His Holiness Patriarch PIMEN to the following:*

- His Beatitude **ELIAS IV**, Patriarch of Antioch the Great and All the East; Damascus
- His Beatitude **BENEDICTOS I**, Patriarch of the Holy City of Jerusalem and All Palestines Jerusalem
- His Holiness and Beatitude **DAVID V**, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi
- His Holiness **GERMAN**, Archbishop of Peć and Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; Belgrade
- His Beatitude **JUSTINIAN**, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Walachia; Archbishop of Bucharest; Bucharest
- His Holiness **MAKSIM**, Patriarch of Bulgaria; Sofia
- His Beatitude **MAKARIOS**, Archbishop of Nicosia and All Cyprus; Nicosia
- His Beatitude **SERAPHIM**, Archbishop of Athens and All Hellas; Athens
- His Beatitude **VASILIIY**, Metropolitan of Warsaw and All Poland; Warsaw
- His Beatitude **DOROTEJ**, Metropolitan of Prague and All Czechoslovakia; Prague



His Beatitude **IRENEY**, Archbishop of New York, Metropolitan of All America and Canada; New York  
His Eminence **DAMIANOS**, Archbishop of Sinai, Pharan and Raitha; Cairo

His Eminence **PAUL**, Archbishop of Karelia and All Finland; Kuopio  
His Eminence **THEODOSIUS**, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

## Decisions of the Holy Synod

At its meeting on November 5, 1976, under the chairmanship of the PATRIARCH, the Holy Synod

**HEARD:** a letter of October 20, 1976 from His Holiness Patriarch Dimitrios of Constantinople inviting a delegation from the Moscow Patriarchate to attend a Pan-Orthodox Conference that would be held from November 21 to 30, 1976, at Chambesy, near Geneva, Switzerland.

**RESOLVED:** (1) that the following delegation be sent to the Pan-Orthodox Conference, which forms part of the preparations for the Holy and Great Council of the Orthodox Church:

(a) His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, head of the delegation);

(b) His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations;

(c) His Grace Bishop Kirill of Vyborg, Rector of the Leningrad Theological Academy.

(2) that the following consultants be appointed: Archpriest Prof. Nikolai Gundyayev, Deputy Head of the Department of External Church Relations, and Archpriest Docent Stefan Dymsha.

### MINUTE BOOK No. 56

Meeting of the Holy Synod  
of the Russian Orthodox Church  
November 18, 1976

At a meeting chaired by the PATRIARCH, the Holy Synod

**CONSIDERED:** the invitation from His Holiness Patriarch Dimitrios of Constantinople to attend the Pan-Orthodox Conference, as part of the preparations for the Holy and Great Council of the Orthodox Church, that would be held from November 21 to 30, 1976, at Chambesy, near Geneva, Switzerland.

**Information:** The purpose of this conference is to prepare the Holy and Great Council of the Orthodox Church. The preparation was initiated at the First Pan-Orthodox Conference in Rhodes in 1961. The conference identified a wide range of theological and other topics that ought to be discussed at the Holy and Great Council. The list was subdivided into primary and secondary themes, and embraced over 100 questions. All the Orthodox Churches were to express their points of view on the list. The themes were then to be discussed at a pre-council prosynod. At the First Pan-Orthodox Conference in 1961 the delegation of the Russian Orthodox Church pointed to the complicated and unwieldy nature of the list of themes drawn up for the purpose of preparing the council, but the list was nevertheless accepted as a whole.

In order to implement the decisions of this Pan-Orthodox Conference, the Holy Synod of the Russian Orthodox Church set up, on May 10, 1963, a special commission to work on the list of themes for the Pan-Orthodox Pre-Council, consisting of a large group of theologians from among the hierarchy, the clergy and the laity. The commission worked under the direction of Metropolitan Nikodim of Leningrad and Novgorod. It continued to function until June 1968. Examining all the themes in the list, the commission prepared draft opinions on the resultative text for the Holy Synod.

The Fourth Pan-Orthodox Conference at Chambesy in 1968 discussed preliminary matters and the procedure for preparing the council, and, instead of holding a "pre-council", decided to prepare the Holy and Great Council through a series of Pre-Council Pan-Orthodox Conferences. In order to ensure greater coordination of all the preparatory work, it established the Inter-Orthodox Preparatory Commission and its executive and administrative body — the Secretariat — at Chambesy. The Inter-Orthodox Preparatory Commission was to consist of the representatives of all Local Orthodox Churches.

The Fourth Pan-Orthodox Conference of 1968 selected six themes from the Rhodes list and entrusted individual Churches with their evolution. The conference also adopted the procedure for the subsequent preparation of the council — a procedure that was not annulled by any other Pan-Orthodox Conference.

In accordance with this procedure, the first six themes, which were to be handled by individual Churches, did not pass through all the study stages. They were merely considered by the Inter-Orthodox Preparatory Commission in 1971. Subsequently the views and comments of all the Local Churches on them were not assembled and, even if some comments did arrive, they were not brought to the notice of the other Local Churches. These comments ought to have been examined and agreement sought on them at a further session of the Inter-Orthodox Preparatory Commission, and only then should they have been discussed and adopted by the First Pre-Council Pan-Orthodox Conference.

In May 1976, His Eminence Metropolitan Meliton of Chalcedon was on a visit to Moscow, during which he, as the head of the delegation sent by His Holiness Patriarch Dimitrios of Constantinople, expressed views on the matters and the procedure for preparing the Holy and Great Council. In the opinion of Metropolitan Meliton, as it was presented in Moscow, the Holy and Great Council should meet as soon as possible. He said, furthermore, that Constan-



tinople took the view that the council should be brief, meeting for just a few days, and should deal with just a few, urgent issues of a practical nature. Referring to the resolution to cut down the list of themes at the Inter-Orthodox Preparatory Commission meeting in 1971, he proposed that the Holy and Great Council should study only a few of the themes in the 1961 list. Metropolitan Meliton stressed the need for an exchange of views on all matters relating to this, as well as the need for agreement on the timing of the inter-Orthodox meeting that would be responsible for selecting the themes for the forthcoming council and the method for preparing the themes. Clearly, he took the view that the earlier method, laid down by the 1968 Conference, was cumbersome and hindered free discussion, and that there was no longer any need for a preliminary study of the council themes by the Churches, since it would be better to hand them over to the hierarchs taking part in the Inter-Orthodox Conference for free discussion.

A situation would thus come about in which the Inter-Orthodox Conference would delegate all the matters to be dealt with by the council to small specialist commissions, and not all Orthodox Churches would participate in these preparatory commissions.

The themes would be given "laboratory" preparation, as Metropolitan Meliton put it.

Thus, the viewpoint of the Holy Church of Constantinople, as presented by Metropolitan Meliton, turned out to be radically different from the recommendations formulated and approved by the Fourth Pan-Orthodox Conference of 1968 and by other inter-Orthodox gatherings, and seemed to annul all the work that had been carried out over the previous 15 years, as was pointed out to him during the conversation with the Holy Synod of the Russian Orthodox Church.

The Moscow Patriarchate tried repeatedly and unsuccessfully to elicit the date on which an inter-Orthodox meeting would assemble. A telegram of October 14, 1976, from His Holiness Patriarch Dimitrios of Constantinople contained an invitation to what he termed the First Pre-Council Pan-Orthodox Conference, due to take place in Geneva from November 21 to 30, 1976.

However, in the view of the Moscow Patriarchate, the proposal for a new procedure for preparing the future council, expressed by Metropolitan Meliton in his conversation with His Holiness Patriarch Pimen and the Holy Synod of the Russian Local Church, as well as proposals that might come from other Local Orthodox Churches, should be handled not by the Pre-Council Conference, but by a current Pan-Orthodox Conference, which alone was empowered to establish or alter the method for preparing the Council of the Orthodox Church, laid down in 1968. Accordingly, in a telegram to His Holiness Patriarch Dimitrios, His Holiness Patriarch Pimen suggested that the meeting of representatives of all the Orthodox Churches scheduled for November should be called simply a current Pan-Orthodox Conference. He also regretted that, despite repeated requests from the Moscow Patriarchate in recent months, no letter had been received from His Holiness Patriarch Dimitrios clearly set-

ting out the aims, tasks and questions to be discussed at the forthcoming Pan-Orthodox Conference. As His Holiness Patriarch Pimen stated in his telegram, it was not a serious approach to preparing the conference and could affect the results of this important event in Orthodox life.

Only on November 3, i. e. 18 days before the start of the Pan-Orthodox Conference, was a letter, dated October 20, received from His Holiness Patriarch Dimitrios of Constantinople containing proposals for the agenda and the themes to be examined during the forthcoming conference at Chambesy.

**RESOLVED:** after due discussion: (1) Since the letter of October 20, 1976, from His Holiness Patriarch Dimitrios of Constantinople did not run counter, in principle, to the spirit of the Fourth Pan-Orthodox Conference of 1968, agreement should be given to regard the forthcoming conference as the First Pre-Council Pan-Orthodox Conference. It was, however, to be regretted that, contrary to the decision of the 1971 Inter-Orthodox Commission, the Inter-Orthodox Preparatory Commission had not been convoked prior to the Pre-Council Pan-Orthodox Conference.

(2) The talks with His Eminence Metropolitan Meliton of Chalcedon that took place on May 8, 1976, in the Holy Synod were to be considered purely informative, with His Eminence simply conveying information to the Synod on behalf of the Holy Church of Constantinople: the Russian Orthodox Church made no comment on the information received, but only asked questions in order to clarify the procedure for preparing the Holy and Great Council of the Orthodox Church, as well as the arrangements for holding it.

The official position of the Moscow Patriarchate on these matters was not expressed, since the Holy Synod had not discussed them before the arrival of His Eminence Metropolitan Meliton of Chalcedon.

(3) The Holy Synod agreed that the list of topics to be discussed at the Holy and Great Council of the Orthodox Church, drawn up by the First Pan-Orthodox Conference in Rhodes in 1961, should be shortened, and took the view that it was essential to leave the following themes for discussion by the whole Orthodox Church:

## I. FAITH AND DOGMA

1. Definition of the concept of dogma according to Orthodox views.

2. Divine Revelation:

(a) Holy Scripture:

(i) The God-inspired nature of Holy Scripture;

(ii) The significance of the Old Testament in the Orthodox Church.

(b) Holy Tradition:

Definition of its substance, and its extent.

The theme "Divine Revelation" was prepared by the Holy Church of Constantinople. It has been discussed by the Inter-Orthodox Preparatory Commission and has now to be examined at the Pan-Orthodox Conference.

The third point—The Scientific Editing and Publication of the Byzantine Text of the New Testament—can be omitted as a subject re-



quiring discussion at a congress of Orthodox theologians.

3. The concept and significance of the Church:

- (a) The concept of the Church;
- (b) The significance of the Church;
- (c) The conciliar consciousness of the Church;
- (d) The infallibility of the Church as expressed by hierarchs at the Ecumenical Council.

This question is particularly important, since Orthodox ecclesiology possesses no formulations and definitions covering the Church as a whole.

## II. WORSHIP

Orthodoxy and the Bible:

- (a) Revision of liturgical texts;
- (b) Maximal participation by the people in worship and in the life of the Church in general.

This question was prepared by the Holy Bulgarian Church. It has been discussed by the Pan-Orthodox Preparatory Commission and has now to be examined at the Pan-Orthodox Conference.

## III. ADMINISTRATION AND CHURCH ORDER

- (a) Codification of the Holy Canons;
- (b) Modernization of Church discipline on fasting.

This question was prepared by the Holy Serbian Church. It has been discussed by the Inter-Orthodox Preparatory Commission and is now ready for consideration at the Pan-Orthodox Conference;

(c) Impediments to marriage.

This question was prepared by the Holy Church of Hellas and the Local Church of the Moscow Patriarchate. It has been discussed by the Pan-Orthodox Preparatory Commission and now awaits discussion at the Pan-Orthodox Conference;

(d) The calendar problem: examination of the problem in the light of the First Ecumenical Council decision on dating of Easter, and the search for inter-Church cooperation over the matter.

The question was prepared by the Hellenic and Russian Orthodox Churches. It has been discussed by the Pan-Orthodox Preparatory Commission and has now to be considered at the Pan-Orthodox Conference.

## IV. RELATIONS BETWEEN ORTHODOX CHURCHES

The Russian Orthodox Church agrees to leave in the list of themes the following points, which were accepted by the 1961 Pan-Orthodox Conference:

1. Inter-Orthodox relations:

Relations between the Local Autocephalous Churches, and their relationship with the Ecumenical Patriarch in terms of Canon Laws and their history.

The Holy Synod of the Russian Orthodox Church feels that this point must be discussed on the basis of an analysis of historical fact and also on the basis of the content of Canon III (Second Ecumenical Council), together with an analysis of the principles and criteria underlying Canon XXVIII (Fourth Ecumenical Council).

The study of these matters should include the protests voiced by the Moscow Patriarchate against the uncanonical encroachments of the Holy Church of Constantinople on the right and territory of the Moscow Patriarchate (see the information supplement relating to this decision).

- (a) Peace documents;
- (b) Diptychs;
- (c) Chrism;
- (d) Discharging the obligations stemming from the early doctrinal statements.

2. Autocephaly and autonomy in the Orthodox Church:

- (a) Proclamation of autocephaly:
  - (1) Who proclaims it;
  - (2) Prerequisites and conditions;
  - (3) How autocephaly is proclaimed;
  - (4) Which Churches are recognized today as autocephalous.
- (b) Definition of the conditions for recognizing a Church as autonomous.

3. Orthodoxy and the diaspora:

The present position and the canonical criteria for assigning jurisdiction over the Orthodox diaspora (see paragraphs 4, 5, 6 and 13 of the information supplement).

## V. THE ORTHODOX CHURCH'S RELATIONS WITH THE REST OF CHRISTENDOM

Seeking ways of drawing closer together in order to attain Orthodox Church unity:

- (a) Orthodoxy and the smaller Ancient Oriental Churches;
- (b) Orthodoxy and the Roman Catholic Church;
- (c) Orthodoxy and the Churches and confessions that emerged from the Reformation.

Discussion of these questions should give special prominence to the Anglican confession and the Old Catholic Church, with which Orthodoxy is successfully developing a dialogue;

(d) The presence and participation of the Orthodox Church in the ecumenical movement.

## VI. ORTHODOXY IN THE WORLD

Cooperation of Orthodox Local Churches in giving effect to the Christian ideas of peace, freedom, brotherhood and love among nations.

If the Holy and Great Council of the Orthodox Church completely ignores this theme, both Christians and the non-Christian world will be left in a state of total incomprehension.

## VII. GENERAL THEOLOGICAL THEMES

1. The substance and expression of the terms *akribeia* and *oikonomia* in the Orthodox Church;

2. Oikonomia:

- (a) In sacraments administered both within and outside the Church;
- (b) In the acceptance into the Orthodox Church of heretics, schismatics and apostates (through baptism, chrismation, repentance and blessing).

3. Oikonomia in worship.

These themes have already been prepared by the Holy Romanian Church and discussed by the Pan-Orthodox Theological Commission. They should now be submitted to the Pan-Orthodox Conference.

4. Euthanasia and Orthodox theology.



## 5. Cremation and Orthodox theology.

Since themes 4 and 5 are very modern issues and have never been elucidated in the teaching of the Church, the questions they raise call for an answer.

## VIII. SOCIAL PROBLEMS

### Orthodoxy and racial discrimination.

Since the whole of Christendom is making an effort to combat racialism, which is a sin against God and man, the Orthodox Church cannot possibly avoid making a pronouncement on the issue at her Holy Great Council.

(4) As for the method of preparing the Holy and Great Council, the Synod considered it necessary to reject the proposals submitted by His Eminence Metropolitan Meliton of Chalcedon during the conversation in Moscow on May 8, 1976. The Council should not be prepared by small specialist groups of theologians, as had been suggested, since the Church Plenitude should be involved right from the outset in a sacred matter that is of such vital importance. Also rejected were other methodological proposals presented by Metropolitan Meliton for "expediting" the preparation of the council. The Holy Synod was firmly of the opinion that the method proposed would not ensure serious preparation and the desired quality in handling the issues to be placed before the Holy and Great Council of the Orthodox Church.

It was therefore proposed that the following procedure for preparing the Holy and Great Council, worked out by the 1968 Pan-Orthodox Conference at Chambesy, be reaffirmed:

(a) Churches should be given six months in which to consider the themes, and their conclusions should then be forwarded to the Secretariat for preparing the Council.

(b) The Secretariat should distribute these conclusions to all the Local Churches and invite their comments, which should be conveyed to the Secretariat within six months.

(c) After the Secretariat has received the Churches' reactions, the Inter-Orthodox Preparatory Commission should be convoked so as to formulate the opinion of the Orthodox Church as a whole on the themes proposed. This opinion, coordinated by the Inter-Orthodox Preparatory Commission, should then be forwarded to the Local Churches for study. Subsequently the Pan-Orthodox Pre-Council Conference should be convened in order to hold the final discussion on all the material thus studied.

(d) Some time before the Pan-Orthodox Pre-Council Conference, the Inter-Orthodox Preparatory Commission should meet to examine the Churches' comments on the opinion expressed on the themes studied. Having produced a draft text expressing this opinion, the commission should then submit it for consideration by the Pan-Orthodox Pre-Council Conference.

(e) The Pre-Council Conference should determine the definitive text of the documents that will form the basis for a decision by the Holy and Great Council.

(f) This same Pre-Council Conference should then select and define new themes for the next round of issues to be considered by the indi-

vidual Local Churches. The whole of the foregoing procedure for their examination and study, from the individual Local Orthodox Church to the Holy and Great Council, will then be repeated.

(g) Only when there are complete dossiers on all the themes requiring examination and decision at the council will it be possible to talk about a date for the assembly of the Holy and Great Council.

(5) The Holy Synod considered it essential that the forthcoming First Pre-Council Pan-Orthodox Conference should examine the question of the participation and representation of all Local Orthodox Churches at the Council.

(6) For the purpose of preparing the Holy and Great Council more successfully, the Holy Synod took the view that it was necessary to include representatives of the Local Orthodox Churches in the Secretariat for preparing the Council.

(7) The Holy Synod welcomed the convocation of the Holy and Great Council and expressed the wish that it should be as brief as possible, dynamic, constructive and important in its decisions, and that it should bear witness before the whole world to the indivisible unity of Holy Orthodoxy.

In order that this should be the case, it is essential that there should be scrupulous compliance with the procedure for preparing the Holy and Great Council of the Orthodox Church, as laid down by the Fourth Pan-Orthodox Conference.

(8) Finally, it was decided to instruct His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine and the head of the Moscow Patriarchate's delegation to the First Pre-Council Pan-Orthodox Conference, to announce this decision of the Holy Synod at a plenary session of the conference.

+ PIMEN, Patriarch  
of Moscow and All Russia

## MEMBERS OF THE HOLY SYNOD:

+ NIKODIM, Metropolitan  
of Leningrad and Novgorod,  
Patriarchal Exarch to Western Europe

+ FILARET, Metropolitan of Kiev and Galich,  
Patriarchal Exarch to the Ukraine

+ YUVENALIY, Metropolitan of Tula and Belev

+ SERAFIM, Metropolitan  
of Krutitsy and Kolomna

+ LEONID, Archbishop of Riga and Latvia

+ IONAFAN, Archbishop of Kishinev and  
Moldavia

+ SERAFIM, Bishop of Alma-Ata and  
Kazakhstan

+ ALEKSIY, Metropolitan  
of Tallinn and Estonia,  
Chancellor of the Moscow Patriarchate





The Church of the Dormition of the Mother of God in Zvenigorod was built with the blessing of St. Savva Storozhevsky of Zvenigorod by Prince Georgiy Dmitrievich early in the 15th century.  
(see "St. Savva Storozhevsky of Zvenigorod")





**His Holiness Patriarch PIMEN of Moscow and All Russia**  
(20th Anniversary of his episcopal consecration, 1957-1977)



## INFORMATION SUPPLEMENT

### Protests Lodged by Primates of the Russian Orthodox Church Against the Uncanonical Acts and Encroachments on Her Rights and Territory by the Constantinople Patriarchate

1. His Holiness Patriarch Tikhon of Moscow and All Russia despatched a message to Metropolitan Nikolaos, Locum Tenens of the Constantinople Patriarchal See, protesting against the Constantinople Patriarchate's interference in the internal life of the Russian Orthodox Church through its active support of the schism (1922).

2. His Holiness Patriarch Tikhon of Moscow and All Russia despatched a message to Patriarch Gregorios VII of Constantinople in response to his suggestion that His Holiness Patriarch Tikhon should unfrock himself and abolish the Moscow Patriarchal See (1924).

3. The Primates of the Russian Orthodox Church protested against the Constantinople Patriarchate's illegal granting of autocephaly to the Polish Orthodox Church and consequent seizure of territory that came under the jurisdiction of the Moscow Patriarchate (1925-47).

4. Metropolitan Sergiy of Nizhniy Novgorod, the Deputy Patriarchal Locum Tenens, despatched a message to Patriarch Photios II of Constantinople protesting against the Constantinople Patriarch's illegal assumption of jurisdiction over the Russian Orthodox Bishop Adam in the USA (1928-31).

5. The Constantinople Patriarchate illegally founded a diocese of its own in America on territory which had formed a Russian diocese for over 100 years. This started the fragmentation of Church jurisdiction in the USA (1921).

6. Metropolitan Sergiy of Nizhniy Novgorod, the Deputy Patriarchal Locum Tenens, despatched a message to Patriarch Photios II of Constantinople protesting against Constantinople's uncanonical assumption of jurisdiction over the Russian Orthodox Parishes in Western Europe led by Metropolitan Evlogiy (1931).

7. Metropolitan Sergiy of Nizhniy Novgorod, the Deputy Patriarchal Locum Tenens, despatched a message to Patriarch Photios II of Constantinople, via Archimandrite Basilios Demopoulos, protesting against the inclusion in the agenda of the prosynod which it was planned to hold on Mount Athos in 1932 of the question of the absence of canonical administration in the Russian Orthodox Church (1932).

8. The Primates of the Russian Orthodox Church lodged repeated protests against the Constantinople Patriarchate's uncanonical assumption of jurisdiction over the Moscow Patriarchate's Finnish, Estonian and Latvian Dioceses (1923-57).

9. His Holiness Patriarch Aleksiy of Moscow and All Russia despatched a message to Patriarch Athenagoras of Constantinople reminding him of the perplexing matters that were still unresolved in relations between the Constantinople and Russian Orthodox Churches, and of the need to settle them in a spirit of brotherly love (1949).

10. His Holiness Patriarch Aleksiy of Moscow and All Russia despatched a message to Patriarch Athenagoras of Constantinople protesting against the uncanonical support given by representatives of the Constantinople Patriarchate to the Russian Church divisions in the USA (1967).

11. Metropolitan Pimen of Krutitsy and Kolonna, the Patriarchal Locum Tenens, despatched a message to Patriarch Athenagoras of Constantinople reminding him that the Constantinople Patriarchate's primacy in honour could not be allowed to develop into a dominating role in solving all the problems faced by universal Orthodoxy (1970).

12. Metropolitan Pimen of Krutitsy and Kolonna, the Patriarchal Locum Tenens, despatched a message to Patriarch Athenagoras of Constantinople on the subject of the Constantinople Patriarchate's uncanonical designs on the Japanese Local Church, with which Constantinople had never had any connection (1971).

13. Metropolitan Pimen of Krutitsy and Kolonna, the Patriarchal Locum Tenens, despatched a message to Patriarch Athenagoras of Constantinople protesting against the Constantinople Patriarch's assumption of jurisdiction over the reorganized Archiepiscopate of the Russian Orthodox Parishes in Western Europe, headed by Archbishop Georgiy. Accordingly, the Holy Synod of the Russian Orthodox Church passed a decision on October 19, 1971, condemning the Constantinople Patriarchate's illegal restoration of the so-called Archiepiscopate of the Russian Orthodox Parishes, which only served to further confuse the Orthodox diaspora. (As the Vicar of Metropolitan Meletiy of Gaul, Archbishop Georgiy has his suffragan bishops in other dioceses under the jurisdiction of the Constantinople Patriarchate.) (1971)

14. His Holiness Patriarch Pimen of Moscow and All Russia despatched a message to Pat-



riarch Athenagoras of Constantinople protesting against the Constantinople Patriarchate's contacts with the schismatic group known as the "Ukrainian Orthodox Church of the USA". This referred to the messages of greeting sent by the Constantinople Patriarchate to the so-called "Seventh Council of the Ukrainian Orthodox Church of the USA" in October 1971 and to the newly-elected metropolitan of this "Church", Mstislav Skripnik (1972).

At the same meeting, on November 18, 1976, under the chairmanship of the PATRIARCH, the Holy Synod

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the visit of a delegation from the Orthodox Syrian Church (Catholicosate of the East) headed by His Holiness Basilius Mar Thoma Mathews I, Patriarch-Catholicos of the East and Metropolitan of Malankara.

RESOLVED: (1) that the report be noted;

(2) that profound satisfaction be expressed with the visit to the Soviet Union, as a guest of honour, of His Holiness Basilius Mar Thoma Mathews I. During the visit brotherly meetings took place between His Beatitude and His Holiness Patriarch Pimen of Moscow and All Russia, as well as between other high-ranking representatives of the Orthodox Syrian Church (Catholicosate of the East) and the Russian Orthodox Church;

(3) that the visit be regarded as useful in strengthening the friendly relations existing between the two Churches and between the peoples of the Soviet Union and India;

(4) that hope be expressed to the effect that the amicable cooperation between the Russian Orthodox Church and the Orthodox Syrian Church (Catholicosate of the East) would develop further.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the visit paid by a Russian Orthodox Church delegation, consisting of Bishop German of Vilna and Lithuania and Protodeacon Vladimir Nazarkin, to Bulgaria to attend the celebrations arranged by the Bulgarian Orthodox Church to mark the 1100th anniversary of the birth of St. Ioann of Rila.

RESOLVED: (1) that the report be noted;

(2) that gratitude be conveyed to His Holiness Patriarch Maksim of Bulgaria and to the Holy Synod of the Bulgarian Orthodox Church for the cordial hospitality and consideration shown to the Moscow Patriarchate delegation.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the session of the Executive Committee of the World Fellowship of Orthodox Youth Organizations (Syndesmos) which was held at the Leningrad Theological Academy from September 14 to 17, 1976.

RESOLVED: that the report be noted.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of

the Department of External Church Relations, on the meeting of the Christian Peace Conference Working Committee held in Bad Saarow (GDR) from October 2 to 6, 1976.

RESOLVED: (1) that the report be noted;

(2) that satisfaction be expressed with the detailed treatment given by those who attended the meeting to its main theme, "The Christian Faith and Social Progress—Christians in the Alliance for Peace and Justice", as well as with their adoption of the "Declaration on South Africa", the "Declaration on Latin America" and the "Declaration Marking the Anniversary of the Helsinki Agreements", which are intended to increase the CPC's contribution to international peace and justice;

(3) that profound gratitude be conveyed to the Federation of Evangelical Churches in the GDR and to its chairman, Dr. Albrecht Schönherr, for the brotherly reception and hospitality accorded in the GDR to the representatives of the Russian Orthodox Church and to all those who attended the meeting of the CPC Working Committee.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the visit paid by a delegation from the Roman Catholic Church led by the Archbishop of Nefto, Antonio Javierre, Secretary of the Congregation for Catholic Education, from October 3 to 10, 1976.

RESOLVED: that the report be noted.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on a pilgrimage to Italy by a group from the Tula Diocese from October 10 to 20, 1976.

RESOLVED: (1) that the report be noted;

(2) that satisfaction be expressed with the accomplishment by representatives of the Tula Diocese of a pilgrimage to Italy to visit places that are sacred to the whole of Christendom;

(3) that the hope be voiced that the pilgrimage had helped to strengthen the good relations between the Russian Orthodox Church and the Roman Catholic Church;

(4) that gratitude be conveyed to His Holiness Pope Paul VI for the high degree of consideration shown to the pilgrims, as well as appreciation to His Eminence Johannes Cardinal Willebrands, Chairman of the Secretariat for Promoting Christian Unity, and to the Secretariat itself for its cordial attentiveness and hospitality.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the second conversations between the Orthodox and Reformed Churches, which took place at the Leningrad Theological Academy from October 20 to 24, 1976.

RESOLVED: (1) that the report be noted;

(2) that the position adopted by the delegation of the Moscow Patriarchate at the conversations be endorsed;

(3) that satisfaction be expressed with the delegates' thorough treatment of the themes discussed—"The Holy Eucharist in the Teachings of the Orthodox and Reformed Churches" and "The Positions of the Orthodox and Reformed Churches as Regards Christian Service for the Be-



nefit of Society"—with their identification of several important theological aspects for further study, and also with their decision that there is a need to continue this dialogue, which is being conducted in a spirit of brotherly love and frankness;

(4) that the dialogue now under way be regarded as useful in bridging the gap between the Orthodox and Reformed Churches, since it promotes the establishment of mutual understanding between them in the theological and other spheres of their activities, and also helps to strengthen their friendship and cooperation;

(5) that gratitude be expressed to His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, for taking the initiative in conducting the conversations within the bounds of the Russian Orthodox Church, for organizing them and for the hospitable reception accorded.

HEARD: the notice from His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Pat-

riarchal Exarch to Western Europe, dated November 4, 1976, requesting that, following his fifth heart attack, he be assisted by the appointment of His Grace Bishop Kirill of Vyborg as Deputy Patriarchal Exarch to Western Europe.

RESOLVED: that His Grace Bishop Kirill of Vyborg be appointed Deputy Patriarchal Exarch to Western Europe and that the appropriate ukases be despatched to His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, to His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Moscow Patriarchate's Department of External Church Relations, and to His Grace Bishop Kirill of Vyborg.

CONSIDERED: the successor to the Cheboksary Diocese.

RESOLVED: that Archimandrite Varnava Kedrov, currently serving among the brotherhood at the Trinity-St. Sergiy Lavra, be made Bishop of Cheboksary and Chuvashia, with his nomination and consecration to take place in Moscow.

## GREETINGS TELEGRAM TO THE PAN-ORTHODOX CONFERENCE

### His Eminence Metropolitan MELITON of Chalcedon

*Chambesy*

Your Eminence, kindly convey our heartfelt greetings and sincere love in Christ to the venerable archpastors pleasing to God and all the other participants in the Pan-Orthodox Conference. We pray the Saviour to bless, through His presence *in the midst of them* (Mt. 18. 20), the present efforts of the representatives of the Local Orthodox Churches, that they may draw nearer the event so longed-for by the Orthodox Plenitude, i. e. the Holy and Great Pan-Orthodox Council.

We are well aware that the urgent needs of the Orthodox Church which have accumulated throughout the years are so tremendous, and the ways to satisfy them so difficult, that we, who have dedicated ourselves to serve the glory of Holy Orthodoxy, must equip ourselves with wisdom, patience and unshakeable faith in the almighty assistance of God.

In this connection we consider it necessary to state that the convocation of the Holy and Great Pan-Orthodox

Council, no matter how desirable and urgent it may be, should be prepared thoroughly with utmost consideration and seriousness so that by the unanimity and single-mindedness of the fathers of the future Pan-Orthodox Council, the All Holy and Magnificent Name of the Father, of the Son, and of the Holy Spirit—the Consubstantial and Indivisible Trinity—may be glorified.

We believe that you, most esteemed archpastors, fathers and brothers, are acquainted with the position of our Church regarding the present conference as presented in the decision of the Holy Synod of the Russian Orthodox Church dated November 18, 1976.

Wholeheartedly wish the participants in the Pan-Orthodox Conference, *forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace ...being strong in the Lord, and in the power of his might* (Eph. 4. 2-3; 6. 10), to establish successfully the edifice of Pan-Orthodox Unity.

+ PIMEN, Patriarch of Moscow and All Russia

November 22, 1976



**His Beatitude Patriarch PIMEN**

*Moscow*

Through God's mercy and the unanimous decision of our Holy Orthodox Church, we, representatives of different Churches, upon celebrating Divine Liturgy, have gathered for the First Pan-Orthodox Pre-Council Conference. Notifying Your Beatitude of the fact we beg your prayers and blessing for the success of the work entrusted to us.

+ **MELITON**, Metropolitan  
of Chalcedon, Chairman

November 21, 1976, Chambesy

**His Eminence Metropolitan NIKODIM  
of Leningrad and Novgorod**

*Leningrad*

At this our first plenary session of the First Pre-Council Pan-Orthodox Conference, we recall with deep appreciation the inestimable assistance and helpful services rendered by Your Beloved Eminence at previous conferences. We regret your absence amongst us due to ill health.

With the unanimous decision of all those assembled at the conference we send you our heartfelt greetings and express our brotherly love and solidarity. We pray the Lord and cordially wish you quick recovery.

Your brother in Christ,

+ **MELITON**, Metropolitan  
of Calcedon, Chairman

November 23, 1976, Chambesy

INDEPENDENCE DAY OF THE REPUBLIC OF  
CYPRUS

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**His Beatitude Archbishop MAKARIOS**

*Nicosia, Cyprus*

With heartfelt love we congratulate Your Beatitude and all the people of Cyprus on your national holiday—Independence Day. Fervently praying to the Lord that He grant success to you in your primatial ministry and God's

abundant help to your people in their peaceful labour.

With deep love in the Lord,

+ **PIMEN**, Patriarch  
of Moscow and All Russia

September 30, 1976

**His Beatitude Patriarch PIMEN**

*Moscow, USSR*

Deeply appreciate the felicitation and good wishes of Your Esteemed Beatitude on the occasion of the independence anniversary of the Republic of Cyprus. Fervently praying to the Lord that He grant Your Beloved Beatitude good health for many years and bounteous assistance in your holy primatial ministry.

+ **MAKARIOS** of Cyprus

Nicosia, October 8, 1976

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**M E S S A G E**

**from His Holiness Patriarch PIMEN  
of Moscow and All Russia  
to His Holiness Patriarch MAKSIM  
of Bulgaria**

**for the 1100th Anniversary  
of the Birth of St. Ioann of Rila**

Your Holiness, dear brother and fellow servant in Christ,

Beloved children of the Holy Bulgarian Orthodox Church,

It gives us great pleasure to congratulate you cordially and sincerely on behalf of the whole Plenitude of the Russian Orthodox Church on this illustrious occasion—one that is of great moment for your Church.

It was 1100 years ago that a bright star emerged from the spiritual depths of the Bulgarian people, our consanguineous brothers of one faith, and blazed forth in the hallowed firmament of the Holy Bulgarian Church—St. Ioann of Rila. This wondrous saint has today brought together for spiritual rejoicing not only the children of their Mother Church. The emissaries of our



Church too have arrived at the Monastery of St. Rila to venerate and glorify its founder. God has prepared this celebration in honour of His righteous servant so that believers in Christ may display profound reverence for the feats performed by this holy man.

The wilderness of Rila, in which the saint, hating every false way (cf. Ps. 119. 128), sought refuge, may have hidden this luminary of the Christian faith from the eyes of the world, but the fame of his spiritual feats and sanctity conquered the wilderness and won many disciples; and the place in which his feats were accomplished became a centre of monastic spirituality. St. Ioann of Rila bore into the world the light of Christ's teaching, setting an example of Christian living and fruitful religious and educative endeavour.

St. Ioann's virtues have not been forgotten, and the splendid Monastery of St. Rila today bears vivid witness to the greatness of his feats. The path leading to the shrine of St. Ioann has not become overgrown for eleven centuries now. The pious and believing people of Bulgaria come this way, as they have for centuries, in an endless stream, bearing love in their hearts for this great fount of grace, this fervent intercessor for the land of Bulgaria. As history records, many who came to him in doubt departed in joy, praising God, Who is wondrous in His saints.

The sacred memory of this chosen one of God is revered by our believers, too. St. Ioann of Rila occupies a worthy place among the saints of our Church. Ever since the times of ancient Russ this bright luminary of the Bulgarian Church has been venerated by the people of Russia, who have frequently received his heavenly protection. St. Ioann of Rila shone forth in the ancient land of Bulgaria, but he extended his spiritual patronage to Slavonic Russ as well, coming thereby to symbolize the ties of fraternal love and spiritual unity between our Churches and peoples. Throughout history the peoples of our countries, the pastors and flocks of our Churches, have sacredly cherished this unity of blood and faith. And in these happy days we are witnesses to the triumph of this holy love and the beneficent success of our

joint confession in the world of the Consubstantial, Life-Giving, and Indivisible Trinity, of Whom St. Ioann preached in both word and deed.

Today the Holy Sister Orthodox Church of Bulgaria is ablaze with joy as she venerates the saint's memory. She is joined in the celebrations by the Russian Church, whose faithful children pray as one with the believing people of Bulgaria.

Today therefore, the God-protected flock of Russia together with the Orthodox of Bulgaria boldly appeal to St. Ioann of Rila, the luminary of the Christian faith, who is now living among the saints in Heaven, that he may prayerfully intercede with our Lord, from Whom all blessings flow, beseeching Him to strengthen the Christian faith, establish peace on earth and multiply the fruits of our Churches' joint endeavours for the good of Holy Orthodoxy.

Once again with love and joy we congratulate you and the pious people of Bulgaria on this great feast of St. Ioann of Rila, that glowing star in the hallowed firmament of the Bulgarian Orthodox Church. May he illuminate her life with his grace-bestowing light.

**+ PIMEN, Patriarch  
of Moscow and All Russia**

Moscow  
October 5, 1976

## **Russian Orthodox Church Delegation in Bulgaria**

At the invitation of His Holiness Patriarch Maksim of Bulgaria and the Holy Synod of the Bulgarian Orthodox Church a Russian Orthodox Church delegation attended the 11th centenary celebrations of St. Ioann of Rila's birth from October 16 to 22. The delegation consisted of Bishop German of Vilna and Lithuania and Protodeacon Vladimir Nazarkin. Hegumen Nikita Yakerovich, Dean of the Moscow Patriarchate Podvorye in Sofia, was also with them.

The celebrations opened on October 17 with Divine Liturgy at the Sofia Theological Academy church. The service was attended by His Holiness Pa-



triarch Maksim of Bulgaria, members of Holy Synod of the Bulgarian Orthodox Church, the representatives of the Russian Orthodox Church, and a delegation of the Orthodox Syrian Church, the Catholicosate of the East. After Divine Liturgy the representatives of the Russian Orthodox Church attended a scientific session of the Sofia Theological Academy dedicated to this festal occasion.

On October 18 the representatives of the Russian Orthodox Church, accompanied by Metropolitan Pankratiy of Stara Zagora and Archimandrite Nestor Krystev, Dean of the Bulgarian Podvorye in Moscow, were received by S. Ba-

rymov, Chairman of the Committee for the Bulgarian Orthodox Church Affairs and Religious Cults under the BPR Ministry of Foreign Affairs.

On the Feast of St. Ioann of Rila, October 19, our delegates concelebrated Divine Liturgy which was led by His Holiness Patriarch Maksim of Bulgaria, at the Rila monastery.

On October 22, Bishop German, Hegumen Nikita Yakerovich, and Protodeacon Vladimir Nazarkin were received in the Holy Synod offices by His Holiness Patriarch Maksim of Bulgaria.

Bishop German and Protodeacon Vladimir Nazarkin departed for their country later on that day.

## Delegation from the Church of St. Thomas

His Holiness Baselius Mar Thoma Mathews I, Patriarch-Catholicos of the East, Metropolitan of Malankara, stayed in the Soviet Union from September 21 to October 2 and on October 8-14 and 20-21, 1976. The Primate of the Orthodox Syrian Church, the Catholicosate of the East, was accompanied by Mathews Mar Coorilos, Metropolitan of Quilon, Metropolitan Paulose Mar Gregorios of Delhi, Metropolitan Joseph Mar Pachomios of Kandanad, Archimandrite Zacharios, Father Joseph Vendrappilli, Deacon Koshy George, Mr. Abraham Pendarakara, and Mr. Poten Philip.

Upon their arrival in Moscow on September 21, the Feast of the Nativity of the Blessed Virgin, the guests attended Divine Liturgy celebrated by His Holiness Patriarch Pimen at the Patriarchal Cathedral of the Epiphany. In the afternoon the guests called on His Holiness Patriarch Pimen, who conferred upon His Holiness Baselius Mar Thoma Mathews I, the Order of St. Vladimir, 1st Class. The members of the delegation were also decorated with Church orders.

His Holiness Baselius Mar Thoma Mathews I and his party departed for Odessa on September 22. There they visited the Dormition Monastery and the city churches.

On September 24, Metropolitan Sergiy of Kherson and Odessa gave a

reception in honour of the delegation. On the same day, His Holiness Baselius Mar Thoma Mathews I accompanied by Metropolitan Gregorios, Metropolitan Pachomios and Deacon Koshy George left for Erevan to attend the celebrations of the Armenian Apostolic Church, while the other members of the delegation departed for Kiev where they continued their acquaintance with the life of the Russian Orthodox Church.

On September 28, His Holiness Baselius Mar Thoma Mathews I and his party attended the opening session of the International Preparatory Committee of the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations, which took place in Moscow. His Holiness, having assumed the responsibilities of an honorary patron, addressed the meeting.

On the same day the guests departed for Lvov, where they got acquainted with the life of the Church and visited the Pochaev Lavra of the Dormition. Metropolitan Nikolai of Lvov and Ternopol gave a reception in their honour on September 29.

Upon their return to Moscow on October 1, the guests attended the reception which was given in their honour by the Indian Ambassador to the USSR, H. E. Inder Kumar Gutjeral. Present at this reception were His Ho-





**Metropolitan Paulose Mar Gregorios (extreme left) addressing the press conference held on October 12, 1976**

liness Patriarch Pimen and several hierarchs of the Russian Orthodox Church.

From October 2 to 7 the delegation were in Romania.

On October 8, Commemoration of the Departure of St. Sergiy, Hegumen of Radonezh, the guests went to the Trinity-St. Sergiy Lavra where they participated in the celebrations.

Later in the day, they departed for Leningrad.

On October 9, the Feast of St. John the Divine, His Holiness Baselius Mar Thoma Mathews I and his party attended Divine Liturgy in the academy's church dedicated to the saint, then the solemn session in the Assembly Hall in celebration of the 30th anniversary of the revival of the Leningrad Theological Academy. During the session His Holiness Baselius Mar Thoma Mathews I was made an honorary member of the academy.

On October 12, at the Department of External Church Relations, His Holiness Baselius Mar Thoma Mathews I gave a press conference to Soviet journalists and foreign correspondents accredited in Moscow.

In the afternoon His Holiness Patriarch Pimen gave a big reception in honour of the guests during which the Primates made speeches.

From October 14 to 20 the delegation were touring in Bulgaria. Upon their

return to Moscow on October 21, the guests called on His Holiness Patriarch Pimen. The delegation left for home that day.

### **Pilgrims from the Tula Diocese in Italy**

In compliance with the plan of exchanging delegations annually carried out through the Department of External Church Relations of the Moscow Patriarchate and the Secretariat for Promoting Christian Unity of the Roman Catholic Church a group of representatives of the Tula Diocese made a pilgrimage to Italy from October 10 to 20, 1976. The group included: Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations; Bishop Viktorin of Aleksin, Vicar of the Tula Diocese; Archpriest Anatoliy Rodionov, Dean of the All-Saints Cathedral, secretary to the metropolitan; Archpriest Lev Makhno, ecclesiarch of the cathedral church; Protodeacon Viacheslav Chernyshev of the cathedral church; and Sergei Kiselev, a 4th year student of the Moscow Theological Seminary, private secretary to the Head of the Department of External Church Relations.

The pilgrims visited Rome, Loretto and Bari.

Divine Liturgies and molebens were held in the catacomb of St. Priscilla



(Rome), at the ancient shrine of the Mother of God in Loretto and at the shrine of St. Nicholas in Bari.

In the cities mentioned above the pilgrims visited ancient basilicas and places holy to all Christians.

The pilgrims were received in private audience by His Holiness Pope Paul VI on October 16.

On October 17, the group of pilgrims attended the Mass celebrated in the Basilica of St. Peter by His Holiness Pope Paul VI on the occasion of the canonization of St. John Ogilvi (an ascetic of the 16th century).

On October 18, Metropolitan Yuvenaliy celebrated Divine Liturgy at the tomb of St. Peter.

During their stay in Rome the pilgrims were received at the Vatican by His Eminence Jean Cardinal Villot, State Secretary; they were also received by the Secretariat for Promoting Christian Unity, by the "Justice and Peace" Commission, and by His Eminence Francesco Cardinal Carpino, Archbishop of Palermo.

Metropolitan Yuvenaliy, who headed the pilgrimage, was also received by the Prefect of the Eastern Congregation, His Eminence Paul Cardinal Philippe; by the Secretary of the Council for Public Affairs of the Roman Catholic Church, Archbishop Agostino Casaroli; by the Vice-Chairman of the Secretariat for Promoting Christian Unity, Archbishop Ramón Torrella; Secretary of the Congregation for Catholic Education, Archbishop Antonio Javierre; and by the General of the Society of Jesus Father Pedro Arrupe.

At the English College, Metropolitan Yuvenaliy and the other pilgrims were received by His Eminence Basil Cardinal Hume, Archbishop of Westminster.

In Loretto the pilgrims were accorded hospitality by Archbishop Francesco Capovilla. In Bari the guests visited the cathedral church where the relics of St. Nicholas the Miracle Worker are found and were received by Archbishop Anastasio Ballestrero.

The pilgrims also went to Trani, where they saw its ancient cathedral church, and were received by Archbishop Guiseppa Carata.

In Rome the pilgrims stayed at the Russicum and enjoyed the hospitality

of its rector, Father Paul Mailleux, and the brethren.

During their stay in Rome, Metropolitan Yuvenaliy was received by H. E. N. S. Ryzhov, USSR Ambassador to Italy.

## CHRONICLE

Metropolitan Philip of New York and North America, Primate of the Antiochene Archdiocese of North America and Canada, who was accompanied by Archimandrite Anthony Khuri, Archimandrite John Namie and Archpriest George Karai, stayed in the Soviet Union from September 30 to October 10, 1976. The guests were in Moscow, Leningrad, and Zagorsk, where they visited churches, officiated at divine services and attended the celebrations on the Feast of St. Sergiy, Hegumen of Radonezh, in the Trinity-St. Sergiy Lavra. They were received by His Holiness Patriarch Pimen of Moscow and All Russia. On the eve of the departure of Metropolitan Philip and those accompanying him, Bishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations, gave a reception in their honour.

On October 19, 1976, His Holiness Patriarch Pimen of Moscow and All Russia, sent a telegram congratulating Archbishop Makarios, the Primate of the Church of Cyprus, on the anniversary of his enthronization. In his reply His Beatitude thanked His Holiness for his cordiality.

H. E. Garb Al-Kafri, Ambassador Extraordinary and Plenipotentiary of the Arab Republic of Syria to the USSR, gave a dinner on October 21, 1976, in honour of the Mufti of the Arab Republic of Syria, Sheikh Ahmad Keftaro. Among the guests at the reception were Bishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations, and Hegumen Vladimir Ikim, a staff member of the DECR.

On October 26, 1976, Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, received the Rev. Dr. Richard Andriamanjato ((Malagasy Republic), President of the All Africa Conference of Churches.

On October 28, 1976, Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, received Dr. Eugene Carson Blake and Mrs Blake. Dr. Blake was a participant in the second conversations between the Orthodox and Reformed Churches which was held in Leningrad. Also present was A. S. Buyevsky, secretary of the DECR.

Archimandrite Avel Makedonov, Hegumen of the Russian St. Panteleimon Monastery on Mount Athos, left Moscow on October 30, 1976, for Mount Athos after undergoing medical treatment in our country.

H. E. Demos Hajimiltis, Ambassador Extraordinary and Plenipotentiary of the Republic of Cyprus to the USSR, received the board members of the "USSR-Cyprus" Society and gave a dinner in their honour on November 10, 1976. Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, a vice-president of the society, was among those invited.





## Services Conducted by His Holiness Patriarch PIMEN

### OCTOBER

On **October 10 (September 27)**, 17th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany. During Liturgy, His Holiness the Patriarch made his subdeacon, Sergiy Pravdolyubov, 3rd year student of the Moscow Theological Academy, deacon.

On **October 14 (1)**, Feast of the Protecting Veil of the Mother of God, as well as on **October 17 (4)**, **24 (11)** and **31 (18)**, the 18th, 19th and 20th Sundays after Pentecost, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On **October 18 (5)**, Feast of Sts. Petr, Aleksey, Iona, Filipp and Ermogen of Moscow and All Russia, Miracle Workers, His Holiness Patriarch Pimen concelebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany with Metropolitan Aleksey of Tallinn and Estonia, Archbishop Pitirim of Volokolamsk, Archbishop Vladimir of Dmitrov, Bishop Irinei of Serpukhov. On the eve, Patriarch Pimen conducted All-Night Vigil in the same cathedral together with Archbishop Pitirim and Bishop Irinei.

On **October 21 (8)**, Feast of St. Pelagiya, His Holiness said a panikhida for his mother, Pelagiya, in the Domestic Chapel of the Vladimir Icon of the Mother of God, at the Patriarchate.

On **October 26 (13)**, Feast of the Iberian Icon of the Mother of God, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Church of the Resurrection, Sokolniki, Moscow, where there is a revered Iberian icon of the Mother of God.

### NOVEMBER

On **November 4 (October 22)**, Feast of the Kazan Icon of the Mother of God, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany, where there is a revered Kazan icon of the Mother of God. Concelebrants with His Holiness were Metropolitan Serafim of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk and Bishop Iov of Zaisk. All-Night Vigil was conducted by Patriarch Pimen in the same cathedral together with Archbishop Pitirim and Bishop Iov.

On **November 6 (October 24)**, Feast of the Icon of the Mother of God "Consolation of All the Afflicted", His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Church of the Transfiguration in Bolshaya Ordynka Street, Moscow, where there is a revered icon of the Mother of God "Consolation of All the Afflicted". His concelebrants were Archbishop Kiprian Zernov and Bishop Iov of Zaisk.

On the eve of **November 7 (October 25)**, 21st Sunday after Pentecost, His Holiness Patriarch Pimen conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On **November 9 (October 27)**, the 99th anniversary of His Holiness Patriarch Aleksey's birth († April 17, 1970) His Holiness Patriarch Pimen said a panikhida for Patriarch Aleksey in the Domestic Chapel of the Moscow Patriarchate.

On **November 10 (October 28)**, Feast of St. Parasceve (Pyatnitsa) the Martyr, and on **November 17 (4)**, Feast of St. Joannicius the Great and the day of his episcopal consecration, His Holiness the Patriarch received Holy Commu-



nion during Divine Liturgy and, on the eve, attended All-Night Vigil in the Domestic Chapel of the Patriarchate.

On **November 14 (1)** and **November 28 (15)**, the 22nd and 24th Sundays

after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

## Address Delivered by His Holiness Patriarch PIMEN

at the annual convocation in the Moscow Theological Academy  
on October 14, 1976

Your Grace the Rector, and very reverend archpastors,

Lecturers and students of the academy and seminary, and honoured guests,

I most sincerely wish you all joy and happiness on this, the patronal feast of the academy's church, and rejoice together with you all.

As we celebrate the Feast of the Protecting Veil of the Mother of God, we are all of course aware that many generations of Orthodox young men have lived and worked before us within these holy walls to receive a theological education from those who went before them, and that now their names adorn the pages of the history of Russian theological thought. This is why the devout tradition has long been established on the eve of the patronal feast of the Moscow Theological Academy of holding the Divine Liturgy for the Dead and a panikhida for all those students and lecturers now departed, in fulfilment of the Apostle's behest: *Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation* (Heb. 13. 7). Fidelity to this apostolic behest is especially to be sought through a spiritual link with the deceased members of the brotherhood of the academy, who have lived and worked here right from the time of its foundation in 1814.

Our spiritual relationship with them means that we must not simply venerate their names, but we must also study carefully their theological legacy, collected through the life-experience of their faith in our Lord Jesus Christ and the Church He founded. I would like to express the following wishes to the lecturers and lecturers-elect of the

theological school. Fathers and brothers, be worthy successors of those who went before you, not only in your academic pursuits, not only in your intellectual apprehension of theological truths, but also in the works of faith of the Holy Apostolic Church to which we are called by St. Paul for, as one of the Russian theologians puts it, erudition, knowledge and even genius itself are by no means virtues in themselves. Virtue is higher than any of these.

The true man of learning is he who is capable of putting to use the power of his knowledge. Truth and goodness are indivisible. He who is capable of bringing into accord his intellectual with his moral principles achieves not only knowledge but a new dignity of mind and will. And I hope that you, our pupils and students, will so conduct your work that the theological heritage that you study will be in complete harmony with the development of your morality and will, because only thus can the path that you have chosen of serving God and the Church of Christ bring salvation to you and to the flock with which you will be entrusted. Only thus will others imitate your faith. And only thus will your pastoral service be beneficial and useful for the spiritual growth of your congregation. Here, in the theological school, you must learn to educate the flock which you will be given in the spirit of love and devotion to the Motherland and to one's people, to be devoted and convinced champions of peace and cooperation among nations.

And so, dear students, acquire in the theological school the knowledge that is essential for your pastoral service while at the same time learning to lead a Christian life, in imitation of the the-



## Annual Convocation at the Moscow Theological Schools

**T**he Feast of the Protecting Veil of the Most Holy Mother of God is the patronal feast of the church of the Moscow Theological Academy and Seminary, and also the day of the academy's solemn convocation.

On the eve of the feast, October 13, 1976, in the morning, after Divine Liturgy, the entire community of the academy followed the tradition of praying by the monument in the academy gardens for all the departed lecturers of the Moscow theological schools buried both there and elsewhere. Their names are inscribed on the tombstone in gold letters.

In the evening All-Night Vigil was conducted by Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Holy Synod Education Committee.

On the day of the feast itself, Divine Liturgy was celebrated by Metropolitan Aleksiy of Tallinn and Estonia, Archbishop Leontiy of Simferopol and the Crimea, Archbishop Vladimir of Dmitrov, the rector, together with Archimandrite Aleksandr, Assistant Rector of the Moscow Theological Academy and Seminary, lecturers, students and guests in holy orders, including the clergy from the Autonomous Orthodox Church of Finland. Among the congregation were

Archbishop Leontiy of Orenburg and Buzuluk, Archbishop Sergiy Golubtsov, Bishop Pimen of Saratov and Volgograd, Bishop Ioasaf of Rostov and Novocherkassk, Bishop Germogen of Kalinin and Kashin, Bishop Gedeon of Novosibirsk and Barnaul, Bishop Serapion of Irkutsk and Chita, Bishop Irinei of Serpukhov, and Bishop Valentin of Ufa and Sterlitamak. Also present were professors and lecturers from the schools and guests from abroad, officials of the synodal departments and alumni of the Moscow theological schools. The academy choir sang prayerfully, with dignity and grace.

After the reading of the Gospel for the day, Archbishop Vladimir, the rector, gave an address. "The appearance of the Mother of God to St. Andrew the Fool-in-Christ, and to Epiphany in the church at Blachernae, an event, which took place more than a thousand years ago, is devoutly recalled to this very day. In Russia the event is especially celebrated, and here there are many churches and monasteries dedicated to the Protecting Veil of the Queen of Heaven. The academy church, in which such a large congregation has gathered today, is also dedicated to the Protecting Veil of the Mother of God. Let us rejoice and glorify the Mother of God, that Her Protecting Veil and prayers be with us to the end of our days," said the archbishop in conclusion.

During Liturgy, Metropolitan Aleksiy ordained deacon a 2nd year seminary student, Marian Balash.

After the Communion Verse, Vasilii Vorontsov, a 3rd year academy student, preached a sermon on the festal theme:

A festal moleben was said by all the assembly of the hierarchs who had come for the academy's patronal feast, the academy clergy and its guests. The moleben ended with "Many Years", sung to the sound of the church bells.

ologians, ascetics and saints. And you, dear lecturers, enrich the students entrusted to your care with a knowledge of the truths of our faith, and through your example show them how to put these truths into practice in their lives. And then, through the prayers of the Most Holy Mother of God, spreading Her saving veil above us, the Lord will multiply your strength and the fruits of your labours in research and teaching to the greater glory of God and for the good of our Church and our beloved country.



## Archbishop VENIAMIN of Cheboksary and Chuvashia

IN MEMORIAM



Archbishop Veniamin of Cheboksary and Chuvashia (secular name Sergei Vasilyevich Novitsky) passed away in

the evening of October 14, 1976, the Feast of the Protecting Veil of the Mother of God.

He devoted fifty-five years (from 1921 to 1976) to the service of Christ's Church, first as a reader in a village parish, then as a presbyter, and finally as a bishop.

Archbishop Veniamin, the eldest son of Archpriest Vasilyy Dionisievich and Lyudmila Nikolayevna Novitsky, was born on September 4 (17), 1900, in the village of Krivichi (now in the Rakovsk District, Minsk Region).

From an early age His parents realized that he was destined to serve the Church.

In 1914 Sergei Novitsky finished the Slutsk Theological School and entered the Minsk Theological Seminary. After completing the theological school's general educational course, he tried his hand at teaching in the village of Pechurany (now in the Minsk Region). However, he felt drawn towards the Church and priesthood.

In 1921 he was appointed reader in the Darievsk parish of the Minsk (sub-

Metropolitan Aleksey delivered an address of welcome to the rector, lecturers, students and guests of the academy. He noted that it had produced many famous theologians and prominent churchmen, and that within its walls solutions were found to many theological and ecumenical problems and much work carried out in the cause of peace, and that here, in the theological schools' lecture-halls, many extramural students already in holy orders received their instruction. In conclusion Metropolitan Aleksey spoke of the high regard in which Patriarch Pimen and the Education Committee held the work of the rector, the faculty and teaching staff of the academy and seminary.

At 2 p.m., His Holiness Patriarch Pi-

men, entered the Assembly Hall, accompanied by Metropolitan Aleksey of Tallinn and Estonia, Archbishop Vladimir of Dmitrov, the rector, other hierarchs, Archimandrite Ieronim, father superior of the Lavra, representatives of the Leningrad and Odessa theological schools, the professors and lecturers of the Moscow theological schools, priests from the churches of Moscow, guests from abroad, alumni of the Moscow Theological Academy and Seminary, officials of the synodal departments, and other guests.

After the singing of the troparion for the Feast of the Protecting Veil of the Most Holy Mother of God, the rector opened the assembly.

Docent M. S. Ivanov, Secretary of

sequently, Pinsk, Poland) Diocese where he served as reader until August 1928. Sergei Vasilyevich continued his theological studies at the same time. In 1922-1924 he finished the theological course at the Vilna Theological Seminary and in 1925 entered the Orthodox Theology Faculty of Warsaw University from which he graduated in 1929. The many years of separation from his family enabled him to test his spiritual strength.

In August 1928, he left the post of reader and settled in the Pochaev Lavra. On September 15 of the same year, Sergei Vasilyevich took monastic vows under the name of Veniamin in honour of St. Veniamin the Martyr (feast day, September 13 [26]). On the following day he was ordained hierodeacon, and then hieromonk on December 25, the Feast of St. Spiridon of Tremithus.

From the very first days of his service in the Lavra, Father Veniamin displayed such outstanding aptitude and assiduous love for the spiritual life that the father superior shortly appointed him steward and a member of the Spiritual Council of the Pochaev Lavra on July 15, 1929.

From 1931 Father Veniamin was the dean of the famous Ostrog Cathedral of the Volyn Diocese. On his return to the Lavra in 1934 he was raised to the rank of archimandrite.

Two years later, on June 15, 1936, Archimandrite Veniamin became the

dean of the Orthodox Protecting Veil Cathedral in Lvov, and superintendent dean of parishes in Galicia.

Father Veniamin's great knowledge of church singing enabled him to organize splendid choirs in the Pochaev Lavra, in Ostrog, Lvov and other places, which undoubtedly had a beneficial effect on the Uniate population of Western Ukraine.

The archimandrite's activities in Lvov were not confined to parish life: he longed to help the Uniate population to return to the bosom of the Mother Church.

Together with Archimandrite Panteleimon Rudyk he founded a missionary school for training skilled clerical workers to enlighten the Uniates.

At the same time he worked on complex canonical problems and wrote a magisterial thesis "on the Variability of the Canons of the Orthodox Church".

From December 9 to 11, 1937, he defended his magisterial thesis at the Orthodox Theology Faculty of Warsaw University. The commission chaired by Metropolitan Dionisiy conferred the degree of Magister of Theology on Archimandrite Veniamin Novitsky.

As he elaborated canonical questions and current theological problems, Father Veniamin delved more deeply into the study of the spiritual guidance of the Early Church and the startsy of later periods. He based his pastoral activities on patristic experience and

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the Academy Council, read the report for the academic year 1975/76.

Archpriest Docent Valentin Radugin, read the official paper on the theme: "Woman in the Orthodox Church".

His Holiness Patriarch Pimen made a speech of welcome addressed to both the academy and the seminary (see p. 18).

The rector expressed his filial gratitude to His Holiness.

The greetings of the Leningrad Theological Academy and Seminary were conveyed by one of its lecturers, Hieromonk Avgustin, and those of the Odesa Theological Seminary by Archpriest Petr Nenchuk. Guests from Finland brought the greetings of His Eminence Archbishop Paul of Karelia and All Fin-

land, from Metropolitan Ioann of Helsinki, and from the Finnish Union of Orthodox Youth.

Greetings telegrams for the annual convocation were received from honorary members of the academy, hierarchs and priests—alumni of the Moscow theological schools.

The convocation concluded with a concert of ecclesiastical music and secular works rendered by the student choir, directed by M. K. Trofimchuk, a teacher of singing.

After the singing of the kontakion for the Feast of the Protecting Veil of the Most Holy Mother of God, His Holiness Patriarch Pimen blessed all those present.

Lecturer S. KOSTYUK



profound knowledge of psychology, which helped him to succeed in his ministry.

Archimandrite Veniamin was dean in Lvov for exactly one year. In June, 1937, he returned to his former duties in the Pochaev Lavra.

In 1941, the Lord summoned him to serve the Church in the dignity of bishop. On June 15 he was consecrated Bishop of Pinsk and Polesye, Vicar of Volyn Diocese, in the Cathedral in Lutsk, and was to reside in the Pochaev Lavra. With the blessing of the Patriarchal Locum Tenens His Beatitude Metropolitan Sergiy of Moscow and Kolomna, the consecration was solemnized by Metropolitan Nikolai Yarushevich.

On June 22, a week after Archimandrite Veniamin's consecration, the German invaders began their occupation of the Ukraine. Bishop Veniamin was unable to leave the Pochaev Lavra and remained in the occupied territory.

In the harsh conditions of the occupation when the Ukrainian nationalists wanted to establish autocephaly, Bishop Veniamin joined the Autonomous Ukrainian Church which was canonically bound to the Moscow Patriarchate, and together with Metropolitan Aleksiy Gromadsky, Bishop Panteleimon Rudyk and other bishops, strove to unite the Ukrainian believers to struggle against the invaders and called upon them to remain faithful to the Mother Church.\*

By refusing to believe that the enemy would remain on Ukrainian soil, Bishop Veniamin helped to strengthen the people's faith in the approaching liberation.

In spite of its extremely difficult position, the Ukrainian Autonomous Orthodox Church was still the only legal organization around which the people could rally and find support during the terrible ordeals of their country.

In August 1942, he was appointed ruling bishop of Poltava and Lubny by the assembly of hierarchs of the Ukrainian Autonomous Church.

On November 22, 1956, His Holiness Patriarch Aleksiy and the Holy Synod

appointed Bishop Veniamin Bishop of Omsk and Tyumen.

On his visits to the parishes of Western Siberia, Bishop Veniamin preached peace, strengthened the Orthodox faith, called his fellowmen to selfless service and by his own example guided his flock to live according to the lofty Christian ideals.

On February 12, 1958, the bishop was elevated to the dignity of archbishop and on February 21 of the same year, he was appointed Archbishop of Irkutsk and Chita. He was also ad interim administrator of the Khabarovsk Diocese.

Archbishop Veniamin preached a great deal and called upon the pastors of the Church to do the same. His ties with the people's life were profoundly felt in his sermons. He knew how to convey his rich spiritual experience to his flock.

Archbishop Veniamin remained in the Irkutsk Diocese for fifteen years. With his devotion to work he won the love of his large flock. Every year he visited all the parishes of his diocese and tried to maintain personal contact with the parishioners. On May, 11, 1963, Archbishop Veniamin was granted the right to wear the cross on his epanokamelaukion and in 1966, on the 25th anniversary of his hierarchal ministry he was awarded the Order of St. Vladimir, 1st Class.

On May 31, 1973, His Grace was translated to Cheboksary. He grew to love his Chuvash flock among whom he ended his archpastoral activities.

During his residence of over three years in the Cheboksary See, he did many useful things for the diocese. Under him the Cathedral of the Presentation of the Blessed Virgin was totally restored, the choir was reorganized, all the parishes were put in order, the diocesan board was expanded, and an episcopal house was acquired. His main service was, however, that he spiritually nurtured thousands of believers.

The news of Archbishop Veniamin's death was received with deep sorrow by the hierarchs of the Russian Orthodox Church and the believers of the dioceses in which he carried out his archpastoral service.

On receiving the news of Archbishop Veniamin's death, His Holiness Patri-

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\* Archbishop Veniamin speaks of this period of his life in his reminiscences "Tragic Pages from the History of the Church in the Occupied Areas", JMP, 1975, No. 7, pp. 15-17.

# Celebrations at the Patriarchal Podvorye in Alexandria

**A**rchpriest Ioann Orlov, Exarch of the Moscow Patriarch to the Alexandrian Patriarch and Dean of the St. Aleksandr Nevsky Podvorye in Alexandria (ARE), conducted All-Night Vigil on August 27, the eve of the Feast of the Dormition of the Theotokos, in the podvorye church. On the feast day itself he celebrated Divine Liturgy during which many of the parishioners received Holy Communion. After Liturgy the dean conveyed the blessing and prayerful best wishes of His Holiness Patriarch Pimen of Moscow and All Russia to the members of the church council, the parishioners and workers of the podvorye. He then spoke of the visit made to our country by His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, for rest and medical treatment; His Beatitude's participation in the celebrations of the 20th anniversary of the Alexandrian Podvorye in Odessa; his meetings with His Holiness Patriarch Pimen, Metropolitan Nikodim of Leningrad and Novgorod,

and Metropolitan Yuvenaliy of Tula and Belev. The dean also talked about the life of our Church. The parishioners cordially thanked His Holiness Patriarch Pimen and the members of the Holy Synod of the Russian Orthodox Church for their prayers and concern for them.

Divine Liturgy was also celebrated in the podvorye church on August 29, the 11th Sunday after Pentecost, and on September 5, the 12th Sunday after Pentecost.

On September 3, there was an announcement in the newspaper *Progrès Egyptien* that a festal moleben would be held in our podvorye church on September 9, on the occasion of the name day of His Holiness Patriarch Pimen. Before the moleben on September 9, the dean addressed the parishioners and guests and spoke to them of the life of the Primate of the Russian Orthodox Church. After the moleben, "Many Years" was sung in honour of His Holiness Patriarch Pimen.

In the evening of the same day, the exarch, Archpriest Ioann Orlov, held

arch Pimen sent the following telegram to the diocese: "May eternal memory be to the departed Archbishop Veniamin. I entrust you to convey my condolences to the flock and relatives of the deceased, Patriarch Pimen".

Condolences were expressed to the Cheboksary parishioners by Metropolitan Aleksiy of Tallinn and Estonia, Archbishop Mikhail of Tambov and Michurinsk, Archbishop Iov of Ivanovo and Kineshma, Bishop Nikon of Arkhangelsk and Kholmogory, and many others.

On the instructions of His Holiness Patriarch Pimen the funeral service was conducted by Archbishop Ioann of Kuibyshev and Syzran.

In the evening of October 17, Archbishop Ioann, assisted by local and visiting clergymen, officiated at All-Night Vigil.

On October 18, after Divine Liturgy, the funeral service for the late Archbishop Veniamin was conducted according to hierarchal order as written by

Metropolitan Manuil. Clergymen from the Cheboksary, Ivanovo, Kazan, Irkutsk, Moscow and Arkhangelsk dioceses took part in the funeral service. There was not enough room in the cathedral for all the orphaned flock. Heartfelt prayers were offered up to the Throne of God for the departed archbishop.

Archbishop Ioann spoke a few words of comfort to the congregation before the funeral service. The funeral oration was delivered by Archpriest Nikolai Demianovich, Secretary of the Ivanovo Diocesan Board.

To the singing of the hirmoi of the Great Canon beginning with the words "Helper and Protector..." the coffin was borne round the cathedral and to the singing of "O, Holy God" it was lowered into the grave which had been dug by the cathedral's northern wall near the left cleros.

May eternal memory be yours, our dear archpastor!

Archbishop IOANN of Kuibyshev and Syzran



a reception at his residence which was attended by representatives of the Alexandrian Orthodox Church, among whom were Bishop Timotheos of Eleusis, Bishop Ireneos of Nicopolis, Chancellor of the Alexandrian Patriarchate, Archimandrite Chrysostom, General Secretary of the Holy Synod, and Georgios Pittizis, the head archivist of the Patriarchate. On behalf of His Beatitude Pope and Patriarch Nicholas VI and himself, Bishop Timotheos wished His Holiness Patriarch Pimen good health and long life on the occasion of his name day. He spoke of the warmth and cordiality with which the Alexandrian delegation had been welcomed in our country.

The reception was also attended by Bishop Zaven Chinchinian from the Armenian Apostolic Church and Abuna Antonios Sabit, Vicar of His Holiness Patriarch Shenuda III in Alexandria, from the Coptic Church, and other dignitaries. Representatives of the Syrian community of the Alexandrian Church, the Roman Catholic Church, the Greek Catholic Patriarchate and the Maronite Church were also present. Consul General Yu. V. Suslikov of the USSR in Alexandria, and Consul N. A. Strikanov were also among the guests.

The reception passed in a brotherly atmosphere. In their speeches the guests expressed their good wishes to be conveyed to His Holiness and noted his meritorious works as Primate of the Russian Orthodox Church in ecumenical service and peacemaking.

The newspapers *Progrès Égyptien* and *Takhidromos* made several announcements on the approaching patronal feast of the podvorye church. On September 11, the eve of the feast, the church was splendidly decorated, and in the centre of the church the icon of St. Aleksandr Nevsky was festively adorned. The small choir sang with tender emotion at All-Night Vigil.

The patronal feast is the Translation of the Relics of St. Aleksandr Nevsky. The saint is dear to all Russian people, and also revered by Greeks, Armenians,

and Copts because of his love for God and his country. Divine Liturgy in the podvorye church was celebrated by Bishop Ireneos of Nicopolis, who is as warmly loved here as he was in Odessa where he was the Exarch of the Patriarch of Alexandria to the Patriarch of Moscow for many years. Archpriest Ioann Orlov, the dean of the Podvorye, concelebrated at Liturgy held in Church Slavonic and Greek. The choir sang harmoniously under the direction of the churchwarden A. I. Borisov, the oldest worker in the podvorye. The service was attended by Greek and Armenian guests and representatives of the Roman Catholic communities. At the end of Liturgy, the dean delivered an address in which he expressed his gratitude to His Grace Ireneos, the parishioners and guests for the common prayer, their love and concern for our podvorye.

At the end of the festal service "Many Years" was sung in honour of His Beatitude Pope and Patriarch Nicholas VI; His Holiness Patriarch Pimen of Moscow and All Russia; our God-protected country, the people of the Arab Republic of Egypt, and all Orthodox Christians.


Archpriest IOANN ORLOV

Alexandria, ARE

## Reception in the Embassy of the Federal Republic of Germany

On November 11, 1976, H. E. Ulrich Sahm, FRG Ambassador to the USSR, gave a dinner in honour of Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations. The dinner was given in connection with the ambassador's visit to Tula in April 1976, on Holy Easter (JMP 1976, No. 7, p. 38). Present at the dinner were Metropolitan Yuvenaliy and representatives of the Tula diocesan clergy: Archpriest Anatoliy Rodionov, Dean of the Tula Cathedral of All Saints and Secretary to the metropolitan, Archpriest Lev Makhno, ecclesiarch of the cathedral, and Protodeacon Vyacheslav Chernyshev, a member of the cathedral clergy.

# A Symbol of Unity and Friendship

 At the end of 1975, the Russian Orthodox Diocese of Tallinn celebrated the 75th anniversary of the consecration of its cathedral church, dedicated to St. Aleksandr Nevsky.

Immediately upon consecration the Tallinn cathedral assumed the important function of being the House of God, the place of worship for Orthodox believers whatever the nation to which they belonged.

In preparation for the jubilee, timed to coincide with the Feast of St. Aleksandr Nevsky on December 6, 1975, the cathedral underwent complete restoration, begun straight after Easter and finished on the Feast of the Presentation in the Temple of the Blessed Virgin, December 4.

On that day, before Divine Liturgy, Metropolitan Aleksiy of Tallinn and Estonia, together with the cathedral clergy, consecrated the renovated cathedral. Present were the cathedral's parishioners, the superior of the Convent of the Dormition in Pühtitsa, Reverend Mother Varvara, and the nuns who accompanied her. The cathedral was decorated with flowers and shone with the gold of the carved iconostasis, which had been cleaned; the decorations on the columns and arches rejoiced the eye with the softness of their warm hues, while the multitude of icons in the three side-chapels were like a glimpse into Heaven for the eyes of the devout.

After the consecration of the cathedral, Metropolitan Aleksiy presented episcopal certificates to those who had worked on the restoration of the cathedral. Then Metropolitan Aleksiy celebrated Divine Liturgy, which was followed by a moleben before the icon of St. Aleksandr Nevsky.

In his address after Liturgy, His Eminence wished joy and happiness to the clergy and their flock on this feast day and congratulated them upon the completion of their work on the cathedral. He expressed sincere gratitude to His Holiness Patriarch Pimen, through whose blessing the work had been done.

The archpastor's gratitude was heard by the cathedral's parishioners, who had taken part in the restoration by contributing their time and their money. Metropolitan Aleksiy ended his address by saying that the magnificence of the restored cathedral should be a reminder that we must renew our inner selves by taking part in common prayer, in the Holy Sacraments of the Church and in acts of love and charity.

On the evening of the next day, the eve of the Feast of St. Aleksandr Nevsky, All-Night Vigil was conducted in the cathedral with an akathistos to its heavenly patron, and on the morning of December 6, Divine Liturgy was celebrated with a festal moleben; also taking part were the clergy of the city and priests from other parishes in the diocese.

Before the moleben, Metropolitan Aleksiy read out a telegram from His Holiness Patriarch Pimen: *"My most sincere greetings to Your Eminence, the clergy and parishioners of the Cathedral of St. Aleksandr Nevsky in Tallinn on its patronal feast and the 75th anniversary of the consecration of this magnificent temple. I rejoice with you that you have celebrated your cathedral's patronal feast with prayer in a renewed building after extensive works of restoration. Through the prayers of St. Aleksandr Nevsky, your heavenly patron, may the Lord keep Your Eminence, the clergy and people of the cathedral parish and of the city and diocese of Tallinn in peace, health and prosperity. With love, Patriarch PIMEN"*.

After the moleben, at which all present prayed fervently to St. Aleksandr Nevsky, one of the cathedral clergy, Archpriest Vladimir Zalipsky, wished His Eminence Metropolitan Aleksiy the joy of the patronal feast and of the jubilee on behalf of the clergy and parishioners, and thanked him for his episcopal prayers and his solicitude for the needs of his flock and of the cathedral.

In answer to the greetings of the Primate of the Russian Orthodox Church, His Eminence thanked His Holiness



Patriarch Pimen both personally and on behalf of his flock for the latter's attention, blessing and prayers. Then he delved into the history of the cathedral to recount the celebrations at its consecration in 1900 and to tell why the main altar was dedicated to St. Aleksandr Nevsky, the south altar on the right to St. Sergiy of Radonezh and the north altar on the left to St. Vladimir, Equal to the Apostles. The metropolitan finished his address by reminding his listeners of the life and works of St. Aleksandr Nevsky, canonized by the Church for his acts of love on behalf of his Church and his country, and called upon all believers to love their house of worship and their Motherland, and bring about a lasting peace through honest labour for the good of the nation.

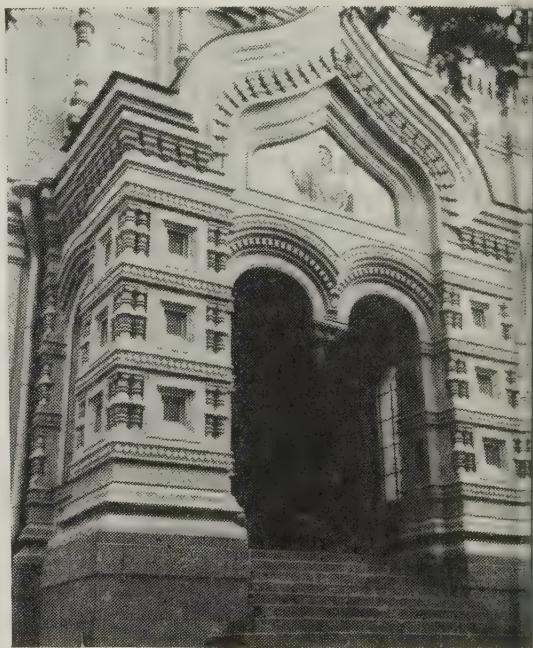
The celebrations were over. But in the memories of our contemporaries pages from the relatively recent past have come to life anew. Let us recall that a description of the magnificent Cathedral of St. Aleksandr Nevsky was published in *The Journal of the Moscow Patriarchate* (No. 3, 1960, and No. 1, 1971). Nonetheless the cathedral's history needs a fuller exposition than has been given in the past by the lovers of church architecture who wrote these two articles.

Let us note to start with that the necessity for building an Orthodox cathedral in Revel, as the city of Tallinn was then called, was a result of growing links between the Estonian and Russian peoples and the need of the city's Russians for a larger and more convenient place of worship, since the old and small ones that existed could no longer accommodate all the parishioners. The number of Orthodox Estonians had also grown, and they had only a small chapel to themselves.

Besides the need to improve the conditions in which the Orthodox of Revel worshipped, Russians wanted to have an Orthodox temple that was the equal of the Lutheran churches in the city and worthy of the great name of Russia. This wish had nothing to do, of course, with any feeling of superiority over the members of other faiths in the city. From the very start those who took the initiative in the building of the ca-

thedral were guided not by any idea of bolstering Russian prestige, but rather by the idea of easing bitter memories of how, not so long before, the Orthodox Church had been persecuted in this part of the world.

This was the mood which pervaded the call to Russians to give money for the building of a cathedral: "Now that the Russian Orthodox Church has gained anew her full stature after many years of persecution here, her position obliges us to show concern for the outer appearance of God's House as well. The outward traces of her humiliation must also be eliminated; we must see to it that the cross of the Russian cathedral rises high over the city of Revel, visible both from land and sea, as a grace-filled symbol of the triumph of Orthodoxy and a memorial to its courageous confessors. We would like, with God's help, to build a cathedral dedicated to St. Aleksandr Nevsky, since for every Russian his name is linked with the memories of the victory of the Russian weapon in the struggle with the German knights in this part of the world for the sake of the Orthodox faith and for our state integrity..."



South portal with the mosaic image of St. Aleksandr Nevsky

After the horrors of German Nazism it is not hard to believe that the German aristocrats of Revel, who lived in the world of memories of their former rule in Estonia, should meet the Russian intention of building an Orthodox cathedral on the Vyshgorod (upper town) with mute opposition; however, although at the time this caused difficulties for the scheme which had already started, it did not prevent it from being put into practice. Enough money was collected from all over Russia to cover the estimated cost of the building, and when it was finished in 1900 it was dedicated to St. Aleksandr Nevsky.

Since then the Russian and Estonian Orthodox communities had a worthy place of worship in which to conduct their ecclesiastical life—the Russian community made up the parish of the new cathedral, and the Estonians that of the Cathedral of the Transfiguration, where services started to be conducted in Estonian and, with the permission of the Supreme Church Authority acting on the principle of *oikonomia*, according to the new style calendar\* as well.

In this way the building of a new Orthodox cathedral in Revel helped to create conditions favourable for overcoming the national exclusiveness between the Russian and Estonian population of the city.

The majority of Christians in Estonia are of the Lutheran faith, and so, after the 1917 Revolution when Estonia became a bourgeois republic, the bourgeoisie (under the influence of many centuries of German heritage) came out openly against all things Russian. Immediately after the formation of a bourgeois government a campaign started up in the Estonian press calling for the destruction of the Orthodox chapels and the St. Aleksandr Nevsky Cathedral in Tallinn. The newspaper *Vaba Maa* ("The Free Land") even announced a public collection for this shameful cause (q. v. *Uus Elu*, ["The New Life"], No. 2, 1922).

\* At a meeting held on April 27, 1920, the Holy Synod and His Holiness Patriarch Tikhon conferred upon the Estonians the right to celebrate the Church feasts according to the New Style. In 1946 this permission was confirmed by a resolution of His Holiness Patriarch Aleksiy.



South-west column and pendentive with the depiction of St. Luke the Evangelist

However, the anti-Orthodox action of the German population and of the local nationalists roused strong resistance from the Orthodox Church in Estonia. In a protest against the malicious attacks of the nationalist press and against the collecting of funds for the destruction of Orthodox churches, a group of Orthodox churchmen headed by Metropolitan Aleksandr Paulus († 1953) in its letter addressed to the Estonian public said: "We cannot ignore the extreme hatred shown in this campaign against Orthodoxy. Those who are conducting it speak of the Russian yoke of which these chapels and the cathedral are a reminder. We would like to put a simple question: in what way do these buildings and this faith remind more of this yoke than the many German churches built during feudal times, with their coats of arms and other signs of the German regime and even instruments of torture which for the Estonian people must hold bitter memories? It would be more consistent to start first with a collection for the



destruction of these German reminders..."

This protest, actively supported by the Orthodox sector of both the Estonian and Russian population, forced those who were against the cathedral to calm their ardour for a time, though they still succeeded in destroying two Orthodox chapels in Tallinn. In 1924, however, an architect called Burman raised in the press the question of remodelling the cathedral into a pantheon to "Estonian independence" (q. v. *Agü* ["Dawn"]) and in 1928 four members of parliament proposed for debate a motion to pass a bill ordering the demolition of the cathedral, which had been built, as they saw it, not for religious, but for state and political reasons and therefore was offensive to Estonian national feelings. Thereupon the bourgeois press renewed its violent campaign against the cathedral, claiming that it not only offended the religious and national feelings of the Lutheran majority, but also that it was out of keeping with the architectural style of the Hanseatic city of Tallinn. They brought to bear the example of the Polish nationalists, who had torn down the Russian cathedral in Warsaw regardless of protests from all over Europe.

This new campaign against the cathedral raised an even greater cry of indignation from the Orthodox, both Estonian and Russian. Parliament received thousands of letters protesting against this fanatical approach to the religious feelings of the Orthodox minority. Speeches were made in its defence at the Baltic Conference of the International Union for Peace and Friendship, that was meeting in the city of Tartu. In a resolution adopted on October 31, 1928, they had this to say on the subject of the bill concerning the demolition of the St. Aleksandr Nevsky Cathedral: "We are deeply hurt that the Estonian majority wishes to sacrifice the religious feelings of a minority for aesthetic and nationalistic motives. The conference is seriously alarmed that such a step might endanger the peaceful co-existence of various nationalities and faiths in Estonia and create a precedent that might have dangerous repercussions in the future. For this reason the

conference expresses its firm wish that such a motion be struck immediately from the agenda" (q. v. *Uus Elu*, No. 10. 1928).

Protests against this arbitrary nationalism also came from the leftist opposition parties in parliament and from all politicians of common sense in bourgeois Estonia. Some Lutheran pastors and that sector of Lutheran public opinion which understood the incompatibility of nationalistic intolerance with the Christian spirit spoke out against the destruction of the cathedral. As a result of these protests the Estonian nationalists had to retreat, and the threat to destroy the cathedral was removed. The only thing in which the bourgeoisie succeeded was in persuading the government to remove the gilding from the cupolas in 1936.

However, while the nationalists did not succeed in destroying the cathedral during the period of the bourgeois republic, they once again had the opportunity of achieving their aim during the fascist occupation of Soviet Estonia. Collaborating with the Baltic Germans, who had returned to Estonia, in their hatred for all things Russian they closed the cathedral in 1941. Their newspaper *Eesti Sõna* ("The Estonian World") wrote gloatingly of the cracks that had appeared in the cathedral walls, making the building a danger for all the others around it, an obvious hint at the necessity of demolishing it. The fascist occupants had already cut through the cathedral's vaultings to take down the bells and carry them off to Germany.

However, their plans were not fated to come about, for the Red Army, after defeating the fascist troops at Leningrad, liberated Tallinn in the autumn of 1944. On the day of liberation the residents of the city heard the pealing of the cathedral's bells, announcing the defeat and expulsion of the nazis.

In the spring of 1945, the St. Aleksandr Nevsky Cathedral was reconsecrated and once more became the centre of Orthodox life for Tallinn and all Estonia, a life of which one of the Russian theologians has said that "it is above all nationalistic exclusiveness, and, as it is being established amongst them all, it acts as peacemaker." This



**ST. ALEKSANDR NEVSKY.**

The patronal icon of the cathedral



capacity to make peace is all-embracing, manifested as it is in the life of the Church so closely connected with the cathedral where the faithful commune in prayer and in the Church's Sacraments that embrace the whole of human life.

\* \* \*

The St. Aleksandr Nevsky Cathedral [see photographs on cover and inset] is one of the most successful examples we have of late 19th century architecture. It is executed in the style of 16th and 17th century cathedrals, to which the architects of the time were returning. In this respect it is worth drawing a parallel between the St. Aleksandr Nevsky Cathedral and the Church of the Dormition, its almost exact contemporary, in the convent at Pühtitsa in the Diocese of Tallinn: although architecturally they are very different, following ancient traditions of purity of form and the majesty and formality of the architecture as a whole, inside they are very similar, with their enormous size and wealth of architectural detail and the astonishing brickwork...

The cathedral was designed by the well-known architect and academician, M. T. Preobrazhensky, who directed the building himself from 1895 onwards. It was one of the largest cathedrals to be built at the time, measuring 45 metres from the western doors to the synthronon, 27 metres in width and 58 metres in height to the cross on the central cupola.

Situated on the highest point in the city, the central square of the ancient Vyshgorod Fortress, the St. Aleksandr Nevsky Cathedral was not only a symbol for Tallinn of the Orthodox renaissance amongst Russia's nearest neighbours to her west, but also an important landmark in the city, one of its dominating architectural elements.

The plan of the cathedral is cruciform, crowned with cupolas, a style traditional for Old Russia. The roof supports five drums, each bearing a helmet-shaped cupola. Each cupola is topped with a gilded eight-pointed cross of harmonious proportions set above the traditional "apple" spheres, also gilded. The gilding was restored, along with the rest of the cathedral both in-

side and outside, for the 75th anniversary celebrations.

In three of the drums hang eleven bells (the largest of which weighs almost a thousand poods, i. e. over 15 tons). However, the bells are not noticeable at once. The first thing that strikes one is the absence of the usual belfry and involuntarily one recalls the ancient and rare architectural style of building the church "beneath the bells". This is the form used, for instance, in the well-known one-cupola church built in the Trinity-St. Sergiy Lavra at the end of the 15th century and dedicated to the Descent of the Holy Spirit upon the Apostles. This is one of the oldest churches of this type, which combines the church with the belfry. The Church of the Descent of the Holy Spirit is also built of brick (true, in the older church the brick is plinth-brick, i. e. brick of a different form from that to which we are used in the 20th century and which we can see in the St. Aleksandr Nevsky Cathedral).

The St. Aleksandr Nevsky Cathedral is built of specially-shaped bricks for the decoration of the external walls with pilasters at the corners and numerous vertical lines of windows, as was common in the 17th century, with "melon" and "bead-work" decoration, arcade freizes and "towel-embroidery", while the windows and portals are decorated with delicate "weight-patterns" and the outside walls topped with rows of blind arches in the shape of the traditional Russian *kokoshnik*. The decorative detail serves significantly to lighten the overall massive proportions of the building, brightening it without detracting from its majesty and purity of form.

The cathedral is entered from three porches approached by long flights of steps; the keel-shaped pediments of the porches contain mosaics executed by Academician A. N. Frolov: the pediment over the main entrance—the western one—shows the icon of the Most Holy Mother of God "The Sign"; the southern porch, a waist length image of the cathedral's heavenly patron, St. Aleksandr Nevsky, and the northern porch, St. Nicholas of Myra in Lycia. The keel-shaped pediments of the cathedral itself also have mosaics, showing the icon of

our Saviour "Not Made by Hands", St. Sergiy of Radonezh, St. Vladimir, St. Gavriil-Vsevolod, Prince of Pskov, and St. Isidor the Martyr, priest of Yurev. The windows of the main sanctuary contain stained-glass icons of the Saviour, the Mother of God and St. John the Baptist, executed by the well-known St. Petersburg craftsman E. K. Schteinke to a design by A. N. Novoskoltsev.

The richness of architectural detail, the golden sparkles in the mosaics, coloured glass and two-toned walls of the cathedral all contribute to its festive external appearance, emphasized further by the dry, staid and almost severe architecture of the older buildings of Vyshgorod which surround it.

The interior of the cathedral is more simply but no less majestically decorated, in a style which dates back to the very earliest Russian architecture, particularly that of Kiev Russ. The lofty central cupola is supported by four graceful columns, decorated with a delicate design in soft pastel tones in the Byzantine-Russian style; the lower third of the columns and the walls are girded by "ribbons" with texts from the Sermon on the Mount, particularly the Beatitudes. The decoration of the columns and the arches of the vaulting gives a lightness to their flat planes and emphasizes the movement and architectural organization of the interior. The decoration of the walls and the columns also follows the designs of Academician Preobrazhensky and was recently restored. The traditional Russian "towel-design" has been restored here.

Up under the cupola, on the pendentives, apart from the decorative details, the Four Evangelists were painted in 1899 by the artist, A. P. Blaznov.

At first it was planned that the iconostases of all the sanctuaries should be executed in marble, but we have to be grateful to the building committee for refusing this idea, mainly on aesthetic grounds: marble iconostases would not have been in keeping with the spirit of the cathedral, built on the pattern of old Russian churches. Wooden iconostases, carved and gilded, were erected instead by the well-known St. Petersburg craftsman, P. S. Abrosimov.

The main iconostasis is two-tiered and the side ones are one-tiered, with keel-shaped pediments in a style reminiscent of the Rostov and Yaroslavl wood-carving of the 16th and 17th centuries. All the icons in the iconostases and in the four icon-cases (59 in all) were painted in 1898-1899, in the St. Petersburg studio of the painter and academician, A. N. Novoskoltsev, author of the well-known painting: "The Death of Metropolitan Filip". The lower row of icons in the main iconostasis (the Saviour, the Mother of God, the Archangels Michael and Gabriel, and Sts. Aleksandr Nevsky and Gavriil-Vsevolod) are signed by Novoskoltsev himself.

Above, in the Deisus tier, are seven icons painted in the academic style but based upon old Russian iconography, which ensures their harmony with the archaic style in which the cathedral's interior is executed.

The patriotic ideas and aims behind the building of the cathedral and its decoration are to be seen in the choice of icons: besides the Russian saints already mentioned, who led the Russian struggle against the German Livonian Knights, we also find (in the icon-cases before the cleroses) St. Isidor the Martyr, martyred by the Livonian Knights in 1482 in Yurev (now Tartu), St. Sergiy, St. Olga and St. Vladimir. The iconostases of the side-chapels are more traditional in style, and besides the icons of the Saviour and the Mother of God they also contain images of four archdeacons: Philip, Nicanor, Stephen and Laurence.

The altarpiece is an enormous icon (11×3.5 metres)—"The Sacrament of the Eucharist" or "The Communion of the Apostles", painted in 1899 (in the likeness of the 11th century sanctuary-mosaics in the Cathedral of St. Sofia in Kiev) by the St. Petersburg artist, M. M. Vasilyev. The painting is distinguished by its clear, academic accuracy of line, its harmonious colouring and the calm rhythm of the movement with which the Apostles are all concentrating upon the figure of Christ. The figure of Jesus Christ is painted in the middle of the trompe l'oeil arch of a stylized synthronon. Two angels in light-coloured robes hold fans over the



Holy Chalice. The Apostles seem to appear in pure space, devoid of detail. The impression created is one of majestic and truly prayerful simplicity, heavenly peace and calm, a perfect background for the celebration of the Sacrament of the Eucharist.

The altars made in Tallinn on the donations from the local Orthodox townfolk lend severity to the interior of the sanctuaries. These are very simply carved from Carrara marble and surprisingly unadorned especially when compared with the magnificence of the paintings and the striking stained glass.

The icons in the main body of the cathedral, on the walls of the side-chapels and on the main columns, are all good paintings from the turn of the century, in carved wooden cases made by the best wood-carvers of Tallinn and St. Petersburg. The outstanding Tikhvin icon of the Mother of God is in the left side-chapel; St. Nicholas in the right; and the icon of the Mother of God "Tenderness" on the western face of the north-east column. Especially venerated by the parishioners are the Kazan icons of the Mother of God on the southern wall closer to the side-chapel of St. Sergiy; the Mother of God "Quick to Heed Us" in the side-chapel of St. Vladimir, and the icon of the church's patron saint, St. Aleksandr Nevsky, on the northern face of the south-east column. The icon of the Mother of God "Quick to Heed Us" (from Mount Athos) and that of St. Aleksandr Nevsky are particularly fine in their drawing and in the inspired expressions on their faces. The latter has a silver riza of outstanding craftsmanship, a typical example of the applied ecclesiastical art of the turn of the century.

A multitude of candles burn before the most venerated icons, especially on feast days. After Divine Liturgy on Sundays and feast days, and on ferial days as well, the clergy of the cathedral hold molebens before them at the parishioners' request. On Great Feasts, the dean of the Estonian Cathedral of the Transfiguration in Tallinn, Father Nikolai Kokla (who is also the metropolitan's secretary) takes part in the divine services in the cathedral. At present the

cathedral clergy consists of Estonians as well as Russians.

The reading and singing in the cathedral are held in Church Slavonic; the choir performs both old Russian chants and the works of well-known composers of ecclesiastical music.

The ruling hierarch and, following his example, the other clergymen, preach during the services. Sermons are delivered in Russian. The faithful always concentrate attentively on all that the preacher says, and every member of the congregation tries to come as close as possible to the Good News of Christ's truth uttered by the priest or hierarch.

Among the deans and members of the clergy of the St. Aleksandr Nevsky Cathedral in Tallinn have been many distinguished pastors from the diocese first of Riga, and later of Tallinn. Some of their names should be mentioned in this article.

The cathedral's first dean (from 1900 to 1909) was Archpriest Simeon Popov. One of the members of its clergy was Archpriest Karp Tiizik, who worked zealously for the cause of Orthodoxy in Estonia. From 1909 to 1931 the dean was Archpriest Aleksiy Aristov. Archpriest Ioann Bogoyavlensky served there from 1919 to 1936. Archpriest Mikhail Ridiger (1945-1946) worked hard after the reopening of the cathedral following the fascist occupation. Archpriest Petr Rakhmanin served there from 1954 to 1962. Archpriest Joan Umarik has been a member of the cathedral clergy since 1962 and is now the oldest priest not only in this parish, but in the whole of the diocese.

The St. Aleksandr Nevsky Cathedral is the seat of the hierarchs of the Tallinn Diocese. Among these have been Archbishop Pavel Dmitrovsky (1945-46), under whose guidance the cathedral, closed for three years during the occupation, was reopened again for services; Archbishop Isidor Bogoyavlensky of Tallinn and Estonia (1947-1949); Bishop Roman Tang of Tallinn and Estonia (1950-1955); Bishop Ioann Alekseyev of Tallinn and Estonia (1955-1961). The present hierarch is His Eminence Metropolitan Aleksiy Ridiger of Tallinn and Estonia, who was consecrated bishop here on September 3, 1961.

The St. Aleksandr Nevsky Cathedral stands not far from the Lutheran Domkirke, built in the Gothic style. Their peaceful proximity on the hill of Toompea (Vyshgorod) is a symbol of brotherly and mutual understanding in the spirit of unity and friendship between

the leaders, the members of the clergy and laity of the Orthodox and the Evangelical-Lutheran Churches, both of which take an active part in ecumenical work and in the movement for peace, security and cooperation among nations.

A. V.

## NEWS FROM DIOCESES

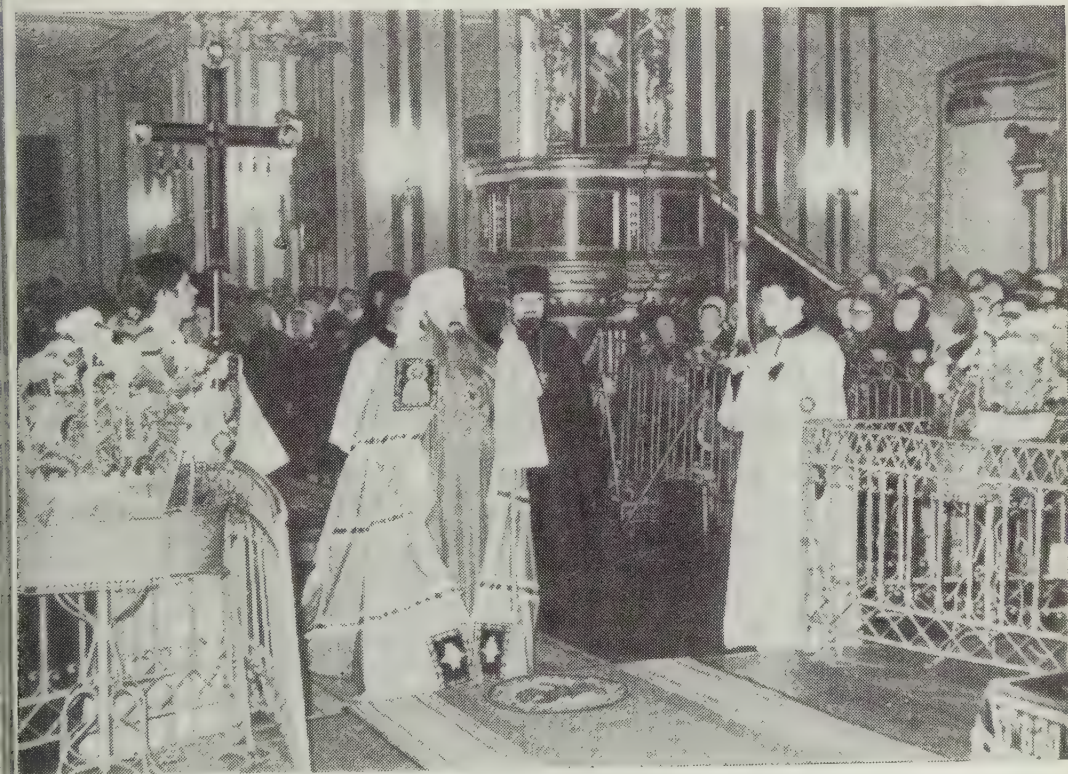
**Diocese of Leningrad.** In the first half of 1976 Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, officiated at divine services in Leningrad — in the Cathedral of St. Nicholas and the Epiphany, the Cathedral of the Holy Trinity at the Aleksandr Nevsky Lavra, the Church of St. John the Divine at the Leningrad Theological Academy and Seminary, the Domestic Chapel of the Dormition in his residence, as well as in other churches of the diocese.

On Saturday, January 3, His Eminence consecrated a holy altar after the repairs in the Church of the Smolensk Icon of the Theotokos in Leningrad and celebrated Divine Liturgy there.

On January 4, the 28th Sunday after Pentecost, before Christmas, Metropolitan Nikodim celebrated Divine Liturgy in the Church of the Kazan Icon of the Theotokos (in Susnino, Gatchina District) and on January 8, the Synaxis of the Holy Mother of God, in the Cathedral of the Transfiguration in Leningrad.

On January 31, Saturday, Vladyka Nikodim led All-Night Vigil in St. Vladimir Cathedral and on February 7, Saturday, in the Bolshaya Okhta Church of St. Nicholas, also in Leningrad.

On April 19, Holy Monday, His Eminence celebrated the Liturgy of the Presanctified in the Cathedral of the Transfiguration, and on Holy Tuesday in St. Vladimir Cathedral, also in Leningrad.



Metropolitan Nikodim reciting the Entrance Prayers before the beginning of Divine Liturgy on Easter Night, 1976, in the Cathedral of St. Nicholas and the Epiphany, Leningrad





**Bishop Nikolaj of Prešov (right) and Bishop Savva of Chernovtsy concelebrating Divine Liturgy in St. Nicholas Cathedral, Chernovtsy, August 8, 1976**

On April 26, Easter Monday, Vladyka Nikodim led Divine Liturgy in the Leningrad Cathedral of the Transfiguration.

On June 6, the 7th Sunday after Easter, His Eminence celebrated Divine Liturgy in St. Vladimir Cathedral in Leningrad.

On June 13, the eve of Holy Spirit Day, Vladyka Nikodim officiated at All-Night Vigil in St. Nicholas Church in Bolshaya Okhta and on June 19, in the Church of St. Job the Righteous at the Volkov Cemetery, also in Leningrad.

At every service Metropolitan Nikodim addressed the worshippers with an exhortation.

In certain churches of the diocese divine service was conducted by Bishop Meliton of Tikhvin, Vicar of the Leningrad Diocese.

**Diocese of Chernovtsy.** On July 4, 1976, the 3rd Sunday after Pentecost, at Divine Liturgy held in St. Nicholas Cathedral in Chernovtsy, Bishop Savva of Chernovtsy and Bukovina ordained Deacon Ioann Zayets presbyter and, after the Liturgy, exhorted the newly-ordained priest.

On July 11, the 4th Sunday after Pentecost, Vladyka Savva celebrated Divine Liturgy in the parish of Banilov Village (Vizhnitsa District) the many parishioners of which had

come out ceremonially—with banners and lit candles—to meet him. The rector, young Father Iliya Knignitsky, delivered an address of welcome. At Liturgy, the Vladyka bestowed on Archpriest Nikolai Radula an ornamented cross—patriarchal award. His Grace preached on the theme of the lesson of the day and, after the service, expressed his satisfaction with the good order and cleanliness maintained.

On July 12, the Feast of Sts. Peter and Paul, Bishop Savva bestowed an ornamented cross—patriarchal award—on Archpriest Feodor Kalutsky during Divine Liturgy held in the Church of Sts. Peter and Paul in Chernovtsy.

On August 8, the 8th Sunday after Pentecost, Divine Liturgy was concelebrated (and All-Night Vigil conducted on the eve) in St. Nicholas Cathedral in Chernovtsy by Bishop Nikolaj of Prešov (Czechoslovak Orthodox Church) and Bishop Savva. A sermon on the theme of the Sunday lesson was delivered by Archpriest Feodor Klimyuk of the cathedral. During the Liturgy, at Bishop Savva's request the high guest from the sister Church bestowed the two patriarchal awards, an ornamented cross and epigonation, on Archpriest Aleksandr Bachinsky and Archpriest Semeon Taban respectively. At the end of the service, Vladyka

Savva greeted the Czechoslovak guest and thanked him for the joy of their concelebration. In his return address, Bishop Nikolaj expressed his deep gratitude to Vladyka Savva for the warm welcome and hospitality accorded him. The guest and Bishop Savva made a tour of the Kitsman-Zastavna Deanery and visited the Church of the Prophet Elijah in the village of Toporivtsy, Novoselitsa District (the rector, Archpriest Stefan Yakimchuk) and the Church of the Protecting Veil in the town of Khotin (the rector, Archpriest Vasiliy Belous, Superintendent Dean of the Knotin-Novoselitsa Church District). Then the two hierarchs looked round the historical Khotin Fortress.

The guest from Czechoslovakia and Bishop Savva accompanied by Archpriest Vasiliy Kalutsky, secretary of the diocesan board, visited after divine service on August 8, the 8th Sunday after Pentecost, the city churches dedicated to Sts. Peter and Paul (the rector, Archpriest Vasiliy Kalutsky), the Nativity of the Theotokos in Rogizna, the Nativity of the Theotokos in Novaya Zhuchka, St. Nicholas in Staraya Zhuchka, St. Michael the Archangel in Lenkovtsy and St. Michael the Archangel in Rosh.

On August 10, the two hierarchs arrived in the Vizhnitsa Deanery and visited the Resurrection Church in Ispas Village and the Dormition Church in the village of Banilov where they held a panikhida at the grave of Archbishop Mefodiy of Omsk, a friend from their student years.

All the churches they visited were distinguished, as the Orthodox hierarch from Czechoslovakia noted, for the excellent order maintained in them and their beauty. The bishops were greeted everywhere by the rectors and welcomed with the traditional bread and salt by members of the church councils.

On August 19, the Feast of the Transfiguration of the Lord, Divine Liturgy was concelebrated (and All-Night Vigil conducted on the eve) in St. Nicholas Cathedral by Archbishop Nikodim of Kharkov and Bogodukhov and Bishop Savva. A sermon on the theme of the feast was delivered by Vladyka Nikodim; after the service Vladyka Savva blessed the fruits.

On August 29, the 11th Sunday after Pentecost, during Divine Liturgy in St. Nicholas Cathedral, Bishop Savva bestowed on Archpriest Ioann Badiu an ornamented cross, on Archpriest Leontiy Bezushko an epigonation, and on Father Ioann Matryuk a pectoral cross.

On other Sundays and feast days Vladyka Savva officiated at divine service and preached in St. Nicholas Cathedral.

**Diocese of Khmel'nitsky.** On March 28, 1976, the 3rd Sunday in Lent, of the Veneration of the Holy Cross, Bishop Agafangel of Vinnitsa and Bratslav, administrator a. i. of the diocese, celebrated Divine Liturgy in the Khmel'nitsky Cathedral of the Protecting Veil assisted by the cathedral clergy.

On April 26, Easter Monday, Bishop Agafangel celebrated Divine Liturgy in the cathedral, and at the Lesser Entrance awarded Archpriest Ioann Voityuk a patriarchal certificate. The Vladyka wholeheartedly congratulated Father Ioann, Superintendent Dean of the Dunaevets Church District, on the high reward he had been granted for his zealous service to the Church of Christ.

On May 30, the 6th Sunday after Easter, of the Blind Man, Bishop Agafangel officiated at Divine Liturgy in the Church of the Dormition in the town of Letichev.

On the way back to Vinnitsa, His Grace inspected the churches in the villages of Tribukhovtsy and of Pirogovtsy and paid special attention to the condition of the holy antimensia.

On June 14, Holy Spirit Day, the Vladyka celebrated Divine Liturgy in the cathedral.

On July 10, the eve of the 4th Sunday after Pentecost, His Grace attended All-Night Vigil in the Church of St. Michael the Archangel in the village of Markovtsy (Letichev District, Khmel'nitsky Region) — the birthplace of Archbishop Vladimir of Dmitrov. Vladyka Vladimir, rector of the Moscow theological schools, conducted the All-Night Vigil there.

The next day Divine Liturgy was concelebrated by Archbishop Vladimir and Bishop Agafangel with the assistance of Archimandrite Ieronim; Archpriest Feodor Polishchuk, Secretary of the Khmel'nitsky Diocesan Board, Archpriest Faddei Kot, and other priests and deacons. Archbishop Vladimir had been greeted especially warmly by the worshippers from his native village. After Liturgy, Archbishop Vladimir and Bishop Agafangel exchanged greetings.

On August 15, the 9th Sunday after Pentecost, Bishop Agafangel celebrated Divine Liturgy in the cathedral.

**Diocese of Mukachevo.** On May 16, 1976, the 4th Sunday after Easter, of the Paralytic, Archbishop Grigoriy of Mukachevo and Uzhgorod celebrated Divine Liturgy in the Dormition Church in the town of Vinogradovo assisted by members of the Vinogradovo Deanery's clergy. In the porch of the church filled to capacity with worshippers, Vladyka Grigoriy was wel-



came by members of the church council and inside greeted by the rector, Hegumen Onufriy Brovdi.

At the Lesser Entrance, the Vladyka raised the rector to the rank of archimandrite, congratulated him on that high patriarchal award and noted his contribution to the good of Holy Orthodoxy. For their zealous service to the Holy Orthodox Church, other members of the clergy were granted patriarchal awards as well.

At the end of Liturgy, Archbishop Grigoriy preached on the importance of Holy Church for the believers. With maternal love, he said, she nourishes her children from the day of their birth to that of their death; her Holy Sacraments through which she bestows the grace of the Holy Spirit on the believers strengthen them spiritually according to the Word of our Lord Jesus Christ, the Divine Founder of the Church.

After the festal moleben and "Many Years" was sung, Archimandrite Onufriy asked Vladyka Grigoriy to convey his gratitude to the Patriarch for the high award. Then the worshippers came up to their archpastor to receive his blessing.

On May 30, the 6th Sunday after Easter, of the Blind Man, Archbishop Grigoriy celebrated Divine Liturgy in the Church of the Nativity of the Theotokos (Uglya Village, Tyachev District). At the entrance to the churchyard, His Grace was met by members of the church

council and inside the church he was welcomed by many priests and deacons headed by Superintendent Dean, Archpriest Mikhail Kelemen. In his greetings address, the latter noted that the Vladyka came to the land which, in the remote past, had been the site of the Zazhyavsky monastery and a part of the diocese ruled by Bishop Dosifei.

An episcopal choir sang devoutly at Divine Liturgy. During the Lesser Entrance Vladyka Grigoriy raised Hegumen Vikentiy Oros to the rank of archimandrite with the Patriarch's blessing. Other priests and deacons were honoured with patriarchal awards as well. After the lesson of the day was read, Father Efrem Rosokha delivered a homily. At the end of Liturgy, Archbishop Grigoriy preached on the significance of the Church and Orthodox faith — the faith of our forefathers, and summoned the worshippers to offer up prayers for peace throughout the world. Then a moleben was held and "Many Years" sung.

**Diocese of Novosibirsk.** June 1, 1976, was the twentieth year since the beatific death of Metropolitan Varfolomei Gorodtsev.

On that day the departed was commemorated in prayer in the Novosibirsk Ascension Cathedral where his tomb stands in the right-hand chapel built by the efforts of Metropolitan Varfolomei in 1946 and consecrated by him to St. Serafim of Sarov. Divine Liturgy for the repose of his soul held in the chapel was



**Archbishop Grigoriy of Mukachevo and Uzhgorod preaching after the service in the Church of the Nativity of the Theotokos in Uglya Village, Tyachev District**

attended by Bishop Gedeon of Novosibirsk and Barnaul as well as by members of the diocesan clergy ordained by Metropolitan Varfolomei or those who worked with him.

After Liturgy, Bishop Gedeon led a great panikhida at the metropolitan's tomb with the singing of Paschal hymns. Archpriest Vladimir Minenkov (of St. Nicholas Church in Novosibirsk), former subdeacon of His Eminence, delivered an oration in which he described the metropolitan's life, his scholarly activities and his zealous efforts to improve the life and administration of the diocese. After the panikhida, Bishop Gedeon gave a heartfelt address devoted to the Siberian hierarch, of blessed memory, in which he thanked all those who had commemorated Metropolitan Varfolomei and called on the believers to fulfil the latter's behests and instructions. Protodeacon Oleg Zyryanov of the cathedral who had officiated many years with the late Vladyka spoke of the building of the chapel dedicated to St. Serafim of Sarov as well as of the good qualities immanent in Metropolitan Varfolomei.

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Metropolitan Varfolomei (secular name Sergei Dmitrievich Gorodtsev) was born in 1866 into the family of a priest in the Ryazan Gubernia. In 1890 he graduated from the Petersburg Theological Academy with the Candidate of Theology degree.

For some time he was a helper of the Assistant Rector of the Mogilev Theological Seminary; his articles and sermons were published in "The Moscow Church News".

In 1892, Sergei Gorodtsev was ordained presbyter and assigned to Tiflis where he had two churches built — one dedicated to St. Mikhail of Tver and another one — to the Kazan icon of the Theotokos. He was the rector of the last for more than twenty years. Father Sergiy was also the Chairman of the Council of the Missionary Brotherhood and of the Diocesan Georgian Council; he taught the Word of God in a school for the blind and was the Superintendent Dean of the Russian Parishes in Georgia. He contributed to "The Theological Herald of the Georgian Exarchate" and published in book form "Reflections of a Pastor on Certain Sayings of the Apostle Paul"; "A Pastor and Preacher as Seen by St. John Chrysostom" and "How to Understand the Priest's Ecphonesis at Matins: Glory to Thee, O Lord, Who has shown us the Light". In 1914, he wrote and prepared for print a magisterial thesis "An experiment in



**Metropolitan Varfolomei**

Biblical and Psychological Review of the Book of Job".

From Georgia, Father Sergiy moved to Azerbaijan, then to Ufa; he served in the Voronezh Diocese, and from 1935 — in a parish in the Klin District, Moscow Region. Everywhere he left good memories of himself as a brilliant preacher, man of unceasing prayer and a pastor responsive to the needs of parishioners.

On May 31, 1942, in the town of Ulyanovsk, Archpriest Sergiy Gorodtsev was consecrated Bishop of Mozhaisk, Vicar of the Moscow Diocese. On May 29, in the presence of Metropolitan Sergiy, Patriarchal Locum Tenens, he took monastic vows in the Church of the Kazan Icon of the Theotokos (temporarily the metropolitan's cathedral) in Ulyanovsk. Father Sergiy asked His Eminence not to change his name at his admission to monastic vows since he always got what he asked in his frequent prayers to St. Sergiy of Radonezh. His Eminence satisfied his request and gave him the saint's secular name of Varfolomei.

On the day after his consecration, Bishop Varfolomei was elevated to the dignity of archbishop and a year later, on July 26, 1943, appointed to the Novosibirsk See (the diocese extends from Tyumen in the west to Vladivostok in the east, and from the town of Yeniseisk in the north to the Tuva Autonomous Republic in the south). Siberia was well known to its newly-appointed archpastor for on different occasions he had been to Krasnoyarsk, Omsk, Biisk, Tyumen, Ishim and Tobolsk.



While administering his vast diocese, Arshbishop Varfolomei continued his theological researches — in Novosibirsk he wrote among other works "Akathistos to the Holy Apostle Bartholomew" and several other akathistoi now used in divine service, "Reflections on the Creation of the Inner Man in Oneself", "Comments on the Gospel Story of the Healing of the Possessed in the Gadarenes", "The Incarnate Word — the One Re-creator of the Fallen Human Nature (New Adam)" and "Service for St. Ioann the Metropolitan of Tobolsk" accepted for service in Siberian churches with Patriarch Aleksiy's blessing. The Moscow and Leningrad theological academies have made Metropolitan Varfolomei an honorary Doctor of Theology.

The Vladyka preached at every divine service he conducted. He preached on the significance of feasts, common prayer, the grace-bestowing power of the Sacraments, called on the believers to carry out conscientiously, in accord with Holy Writ, their public and Christian duties, and during talks he held with believers before or after services, the Vladyka elucidated the Old and New Testament texts.

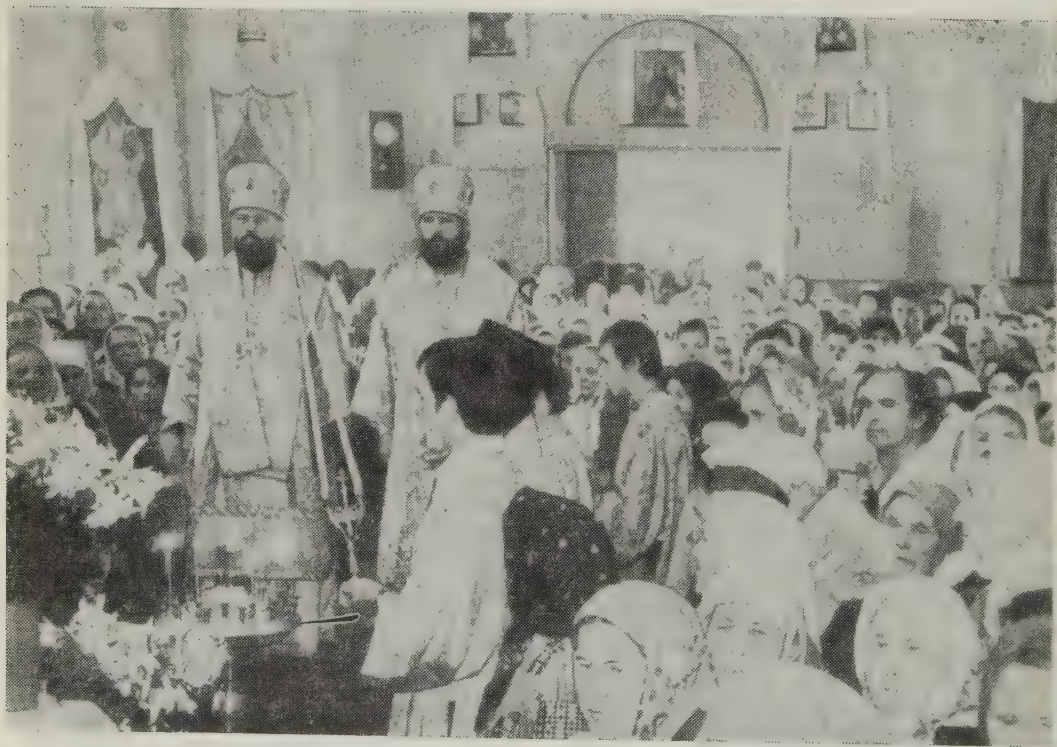
Almost every year His Eminence visited the

Moscow Theological Academy and Seminary and attended examinations there.

In 1949, Vladyka Varfolomei was elevated to the dignity of metropolitan. Three years later he was granted by Patriarch Aleksiy's decree of December 26, 1952, the right to wear two panagias for his 60 years of zealous service to the Church.

In February, 1956, His Eminence attended the winter session of the Holy Synod and officiated at divine services on the Feast of the Presentation of Our Lord in the Trinity-St. Sergiy Lavra. That was his last trip. On April 13, 1956, he broke his leg. The Vladyka bore his pains with truly Christian endurance, often mustering his strength to receive visitors and always evincing lively interest in diocesan affairs.

His Eminence died on Friday evening, June 1, and the funeral service was held on Tuesday, June 5. All through Monday night and early morning on Tuesday, the believers filed past the coffin to pay their last respects. The coffin was placed in the burial vault in the Chapel of St. Serafim of Sarov — which became the eternal resting place of Metropolitan Varfolomei (JMP, 1956, No. 7, pp. 18-22 — Russ. edition).



Archbishop Vladimir of Dmitrov and Bishop Agafangel of Vinnitsa and Bratslav concelebrating Divine Liturgy in the Vinnitsa Cathedral of the Nativity of the Theotokos, July 12, 1976



**Bishop Agafangel of Vinnitsa and Bratslav with members of the clergy and laity after divine service in the Church of the Dormition, Tulchin, Vinnitsa Diocese, August 28, 1976**

Diocese of Vinnitsa. On July 12, 1976, the Feast of Sts. Peter and Paul, Divine Liturgy was concelebrated in the Vinnitsa Cathedral of the Nativity of the Theotokos by Archbishop Vladimir of Dmitrov and Bishop Agafangel of Vinnitsa and Bratslav assisted by Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra, and the cathedral clergy.

After a festal moleben, Archbishop Vladimir and Bishop Agafangel exchanged greetings. In memory of their concelebration, Bishop Agafangel presented Vladyka Vladimir a Kazan icon of the Mother of God. After this Archbishop Vladimir blessed the worshippers.

On August 7, Bishop Agafangel visited the churches of the Dormition in the villages of Kislyak, Maryanovka (Gaisin District), and Raigorod; and St. Dimitriy Church in the village of Kudlai (Nemirov District) where His Grace attended divine services and talked to their rectors and members of their councils.

On August 10, Vladyka Agafangel inspected the churches of St. Michael's Miracle, of the Protecting Veil and of the Dormition in the villages of Ganshchina, Pisarevka and Stepanovka as well as St. Dimitriy Prayerhouse in the village of Sokirintsy. The Vladyka gave instructions to their rectors and members of their councils; he also elucidated the nature of relationship between rectors and church councils.

On August 28, the Feast of the Dormition of the Mother of God, Vladyka Agafangel celebrated Divine Liturgy in the Dormition Church in the town of Tulchin. On the occasion of the patronal feast a procession was led round the church after Liturgy.

On August 29, the Feast of the Translation of the Image of Jesus Christ Our Lord "Not Made by Hands" from Edessa to Constantinople, Divine Liturgy was conducted by the Vladyka in the Dormition Church in the town of Tomashpol, Vinnitsa Region. On his way to Vinnitsa, Bishop Agafangel visited the Church of the Nativity of the Mother of God in the village of Komargorod, Tomashpol District.

On September 9, the Feast of St. Pimen the Great and the name day of His Holiness the Patriarch, the Vladyka led a thanksgiving moleben in the cathedral assisted by the local clergy.

On September 11, the Day of the Beheading of St. John the Baptist, Bishop Agafangel celebrated Divine Liturgy in the Church of St. Michael's Miracle in the village of Mikhailovka, Shargorod District, Vinnitsa Region. After Liturgy, the Vladyka held a panikhida for the soldiers who fell in the Great Patriotic War of 1941-1945. During Divine Liturgy, Father Antony Khomishin, the rector of the Roman Catholic church in the village of Novaya Murafa (Shargorod District), prayed in the sanctuary. On his way to Vinnitsa, Bishop Agafangel visited the Catholic church and the Orthodox Church of the Dormition in Novaya Murafa. That same day the Vladyka inspected the Church of the Nativity of the Theotokos in the village of Dzhurin (in the above district) and talked to members of the church council.

On September 12, the 13th Sunday after Pentecost, the Feast of the Translation of St. Aleksandr Nevsky's Relics, Bishop Agafangel celebrated Divine Liturgy in the prayerhouse



dedicated to the above saint in the town of Zhmerinka. After Liturgy, on the occasion of the patronal feast, a procession was led round

the prayerhouse. During the divine services Vladyka Agafangel preached and blessed the worshippers.

## IN MEMORIAM

Schemanun **Lyubov** (secular name Pelagiya Mikhailovna Pli-ska), the oldest nun at the Mukachevo St. Nicholas Convent in this angelic order, died in the cloister on March 1, 1976.

She was born in 1901 in the village of Iza, Zakarpatskaya, and from her early age she longed



for monastic life. In 1923, she took the veil in the Iza convent—the first revived Orthodox cloister in the Mukachevo Diocese. Two years later, in 1925, Sister Lyubov entered the convent in Lipcha Village where she fulfilled the obedience of an oikonomos; this duty she carried out also in the Mukachevo convent to which she, with a group of other nuns, moved in 1947. With the blessing of Archbishop Grigoriy of Mukachevo and Uzhgorod, Sister Lyubov took her schema vows in 1968 and since then she constantly prayed and engaged in handiwork. She partook of the Holy Communion very often and received Holy Unction before her death.

The funeral service for the schemanun was conducted in the convent church by an assembly of priests some of whom had come from remote mountain villages of Zakarpatskaya. In their orations Archimandrite Vasily Pronin, Archpriest V. Monich, Archpriest V. Petrovtsi and Hegumen Trifon spoke of her industry and humility combined with silence, of her unfailing daily reading of the Psalter and especially pointed to

the fact that Schemanun Lyubov never relaxed her monastic zeal and continued to perfect herself in virtue thus setting the sisters of the convent a good example.

The nuns of the Chumalevo Convent of the Ascension (Mukachevo Diocese) came to pay their last respects to the deceased sister. The church was filled with many worshippers including relatives of the dead from Iza Village.

Schemanun Lyubov was buried in the cemetery of the Mukachevo convent.

Archpriest **Gennadiy Dmitrievich Belyaev**, Rector of the Ascension Church in Rechitsa Village, Ramenskoe District, Moscow Region, died on September 8, 1976, after a prolonged and severe illness.

Born the son of a priest on October 31, 1896, in Galich, Kostroma Gubernia, Father Gennadiy graduated from a theological school and Kostroma gymnasium. In 1918, he was enlisted in the Workers' and Peasants' Red Army in whose ranks he served as a commander up to 1923. Then Father Gennadiy worked in various institutions in the region and city of Moscow. From 1941 to 1942, Gennadiy Belyaev served in the Red Army, was wounded and transferred to the reserve in the rank of major.

On July 24, 1942, he was ordained presbyter by Archbishop Filofei (Narko) of Mogilev and served first in the Mogilev Region, later, in 1943, in the Moscow Diocese and from August 6, 1956, in the Church of the Ascension in the village of Rechitsa.

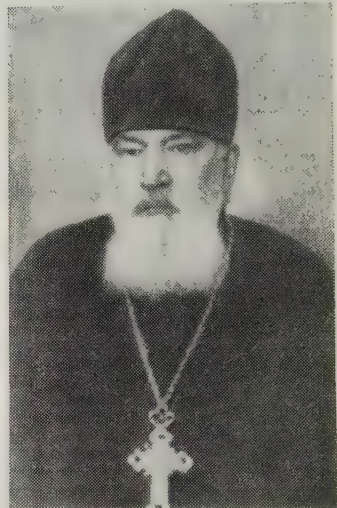
For his diligent service for the good of Holy Church, Archpriest Gennadiy was decorated in 1972 with the Order of St. Vladimir, 3rd Class, and a year later, with a mitre.

Father Gennadiy was distinguished for his patience, kindness and responsiveness; parishioners liked his homilies which were both interesting and rich in content. The clergy of the Yegoryevsk, Kolomna, Ramenskoe and of other districts came to Father Gennadiy to make their confessions.

His old wounds made them-

selves felt and sometimes very painfully but he used to say: "In the House of God I forget about my illness."

On Holy Trinity Day 1976, an old wound on Father Gennadiy's leg opened during his kneeling prayers, in spite of which he continued the service to the end and even officiated at Divine Liturgy on the following



morning, Holy Spirit Day. After the service, however, he was taken to hospital by ambulance. His leg was amputated shortly before his death. Before leaving home, prior to the operation, Father Gennadiy received Holy Communion and Holy Unction.

The funeral took place in his church on the Day of the Beheading of St. John the Baptist. Divine Liturgy was conducted by Archpriest Ioann Phuskalev, Superintendent Dean of the Ramenskoe Church District, while the funeral service was led by Archpriest Vasily Bashuk, Superintendent Dean of the Yegoryevsk-Kolomna Church District and Rector of the Church of St. Aleksandr Nevsky in Yegoryevsk. He delivered the oration as well. Many priests and deacons from neighbouring parishes came for the service. The church was thronged with worshippers.

Father Gennadiy was interred at the Rechitsa Cemetery, not far from the church.

## For Christmas Day



n the Name of the Father, and of the Son, and of the Holy Spirit.

With joy in my heart I greet you on this great and holy feast of the nativity of Christ.

The angel of God, who appeared in the fields of Bethlehem on Christmas Night, speaks to us today through the Gospel: *Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*

This is a joy which encompasses both Heaven and Earth, and all generations of men, a joy which fills our hearts and souls at this time of jubilation.

The main reason for our heavenly joy is the Divine Love, revealed in all its fullness with the coming down to earth of the Son of God.

There are many proofs of God's love for men. But the greatest proof of this boundless love and of the kindness and humility of the Son of God lies in His incarnation of the Most Pure Virgin Mary, His birth in human flesh of which we hear so much in one of the main hymns from today's service: "For unto us is born a young Child the pre-eternal God."

With boundless devotion we bow down before the mystery of the incarnation of the Son of God.

The Son of God, the Maker of all things, Unknowable, Incomprehensible, Almighty Creator of all things visible and invisible, was clothed in human flesh.

What was the purpose of the birth on earth of the Son of God? The answer is to be found both in the Word of God and in the profession of our faith, regularly expressed as we recite the Creed: "for us men, and for our salvation..."

With His life and His teaching our Lord Jesus Christ taught men to fight the greatest evils and misfortunes that

enslave humanity: the Lord taught man to struggle against sin.

The Son of God accepted human nature and in His Own Person united it with the Divine. He restored humanity to the form in which God created Adam, the first man—pure, perfect and sinless—the form in which he now emerges after Baptism.

St. Paul writes about it in the following words: *Therefore as by the offence of one [Adam] judgment came upon all men to condemnation; even so by the righteousness of one [Christ] the free gift came upon all men unto justification of life* (Rom. 5. 18, 19). Just as by the disobedience of one man many were made sinners, so through the obedience of One many will be made righteous.

As the hymn puts it, the Lord came to "restore the image to the fallen", the Lord taught us to live in holiness.

Man could never save himself through his own efforts or his own wisdom. Until the coming of Christ the struggle with sin and the attainment of eternal salvation were problems to which there was no solution. But they were solved through the nativity of Christ. For us Christians, the Lord Incarnate will forever remain the Saviour of all who sincerely believe in Him, our Saviour.

Human reason, limited by its very nature, can never fathom how the Son of God could take on human form. Expressing this idea, St. Paul says: *... great is the mystery of godliness: God was manifest in the flesh* (1 Tim. 3. 16). But that which is beyond the reason is made comprehensible to the believing heart.

This mystery was apprehended even before the nativity of Christ by the Prophets and the righteous, who believed in the coming of the long-awaited Messiah, the Christ.

And it was apprehended and preached by the Apostles, who styled them-



selves the servants and the witnesses of the Incarnate Son of God. They confirmed this faith through their deaths.

The Fathers and Teachers of the Church, wise-in-God, confirmed this faith in the incarnation of the Son of God and left us a rich legacy of hymnody and theological literature.

All God's saints, throughout the Christian era, found the strength to lead a life of often superhuman virtue only through their faith in Christ Incarnate.

And does not this holy mystery of the nativity of Christ find its reflection in our hearts also? We believers feel and understand that the nativity of Christ is the guarantee of our close relationship with God. Through the incarnation of the Son of God begins the New Covenant of man with God.

Christ is born—glorify ye Him! Christ comes from Heaven—meet ye Him! Christ is on earth—light up in spirit all ye who believe in God!

There are no more obstacles between God and man, because the Lord Who was born and lived among men in the flesh calls us all His brothers and the relationship between God and man has become the closest and dearest, the relationship between father and son.

During these holy days of Christmas-tide we are especially aware of God's closeness. "God is with us!" sings our Holy Church. "God is with us!" repeats every Christian in grateful joy.

What happiness for the believing soul to know that God came down to earth, lived among men, spoke with men in human language, gave them a law that they could love, and founded His Holy Church, which brings man holiness from infancy to the grave.

Rejoice and be glad, Holy Church of Christ! Thou hast betrothed to Christ an innumerable number of the elect—apostles, saints, martyrs and the righteous; thou, Holy Church, throughout the Christian era, makest peace between all repentant sinners and the eternal Judge, our Father in Heaven, washing and cleansing them in the Holy Sacraments of Baptism and Penance; thou, Holy Church, hast brought to God a countless multitude of human souls, who receive from Christianity all the riches of the spiritual gifts—righteousness,

peace, brotherhood, equality and perfect love!

All these mercies are within reach of every one of us, if only in our minds and hearts we find a place for Christ our Saviour, born for us. The Christian must find a place for Christ in his soul. The Christian cannot live without Christ.

In a special remembrance of the nativity of Christ our mother, Holy Church, addresses us with the following words: Beloved Christians, make a place for Divine Love in your hearts this day! May the mercy and love of Christ fill your whole being! And this will be the fount of your rebirth, your quickening and the renewal of your Christian life.

This inexhaustible well has watered millions of human hearts, hearts perhaps even more barren than ours, and brought them to eternal salvation, many of them even to sanctity.

As we meditate today upon the mystery of Christ's love, let us not be perturbed by our insignificance and sinfulness. The Lord, made flesh on earth, came to call sinners to repentance; the Lord came to men to seek out and save those who were lost, to open the eyes of the soul, to raise the fallen, cleanse the unclean and strengthen the waverer.

To us, too, He stretches out His hands, to raise us from the bed of our laziness and indifference and from the spiritual inertia that has us in its thrall. The Lord, and He alone, has the power to bring us rebirth in His boundless love for all humanity and in our goodness to all men without exception. But for this to happen, our hearts must be filled this day with Divine Love.

Let us today stand in mind and heart by the cave and the manger where once Christ our Saviour was born, and worship Him with the pure-hearted shepherds, the wise men, His Most Pure Virgin Mary and St. Joseph, offering Christ the gift of the dearest and most cherished desire of every Christian, the desire to live in God.

With a profound feeling of gratitude to God for the heavenly gift of love, which He has placed within our hearts, let us glorify Christ's nativity and ask our Saviour to help us fulfil the first and most important commandment of His Holy Law...

We are called to glorify the nativity of Christ and the Son of God, our Saviour, Who for our sake took human flesh, for our sake lived as a man to preach the Gospel, and for our sake gave us His flesh on the Cross to redeem our sins.

Let us try to make our contribution to the kindness and mercy of God, and approach closer to Christ our Saviour through faith and repentance; let us always love His Holy Church, which sanctifies us through her Sacraments, her prayers, services and rites. With all the strength in our reborn and regenerated hearts let us strive to drive out of ourselves all that darkens the purity of the Christian life.

And let our hearts at this Christmas-tide turn to God in prayer more often than usual. In our prayers let us beg the Lord to bless us in the New Year to come with all spiritual gifts which He brought to earth through His nativity.

Filled with the joy and celebration of the feast, we who are made of flesh and live here on earth join our voices



with those of the angels, and together with one voice and one heart, let us sing our hymn of gratitude to the Lord God Whom we glorify in the Trinity: *Glory to God in the highest, and on earth peace, good will toward men.* Amen.

Archbishop VENIAMIN  
of Cheboksary and Chuvashia



The burial of Archbishop Veniamin of Cheboksary and Chuvashia, October 18, 1976 (see pp. 20-23)



## Report by Metropolitan Yuvenaliy

Dear brothers and sisters,

1. It is a great joy for me to be able to welcome all of you, toilers in the sacred field of preserving and strengthening international peace, justice and fraternity among all men, and who have taken on your shoulders the responsibility for peace in this world.

This session is to be an important stage in the preparation for the forthcoming world conference. We have to discuss an extensive range of organizational and other questions connected with preparing and conducting the conference.

In accordance with the decision taken at the Enlarged Meeting of the Preparatory Committee on March 29-31, 1976, that all those religious organizations or individuals who share the ideas fundamental to our work would participate, or be invited to participate in the International Preparatory Committee, we have contacted the interested parties, and, as you can see, the circle of our participants has been considerably extended. I welcome with particular warmth and joy all those who are participating in our session for the first time. I hope that their experience will enrich us in many ways, and that their contribution will be a valuable element in the present stage of our preparation for the world conference.

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2. The participants in the Enlarged Meeting of the Preparatory Committee said in their appeal to world religious leaders that the forthcoming world conference has been called to make a feasible contribution to the liberation of mankind from fear for its very survival, from the sacrifice, deprivation and disaster which are a constant feature of the lives of many peoples. And although

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The report was delivered by Metropolitan Yuvenaliy of Tula and Belev, Chairman of the International Preparatory Committee for the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations, at the session of this committee on September 28, 1976.

there is still quite a lot of time left before our conference, we are already beginning to get a clear idea of the problems and tasks which the present world situation sets before us, and which we will have to interpret at our conference in the light of our religious experience of peacemaking.

Before getting down to a detailed discussion of the organizational side of the forthcoming conference, its programme and objectives, I would like to review the general picture of life in the modern world, where military strife, violence, hunger, the arms race, violation of human rights, and the fear of an annihilative war remind us over and over again of our religious responsibility to work for lasting peace, disarmament and just relations among nations, and convince us of the urgent necessity to hold our world conference.

In our impetuous age it is unthinkable that the world's problems should remain stable. It sometimes happens that each new day brings with it new problems of great urgency and significance, which overshadow those problems which the day before were the objects of our primary concern. It even happens that old problems acquire new circumstances, which necessitate a new or different approach to their solution. For this reason, in my brief review I intend to draw your attention to various conflicting situations in order to open a lively discussion in which you will be able to contribute a great deal that is new, give up-to-date information, clarify situations and draw attention to any problems which I may not have mentioned, not because I underestimated them or failed to give them their due, but because being limited by human imperfections I could not take off into space like a cosmonaut, and survey all our planet's points of crisis.

3. ASIA. I believe that we can derive satisfaction from the dominant tendency on the Asian continent, a tendency, which is developing in a way beneficial

both to Asia itself and to the world as a whole. The situation in South-East Asia has completely changed as a result of the establishment of peace in Vietnam and the reuniting of the long-suffering Vietnamese people, and the proclamation of the Laotian National-Democratic Republic and of Democratic Cambodia. These states are in favour of authentic independence, and democratic socio-economic transformations. The Simla Agreement between India and Pakistan continues to be an important factor in stabilizing the South-Asian subcontinent. This agreement provides for the peaceful settlement of problems in the relations between these two countries.

At the same time the militarization of the Indian Ocean zone continues to intensify. The most characteristic indication of this is the construction of a major US military base on the island of Diego Garcia. The continuing activity of the CENTO military bloc contradicts the spirit of the times. In the Far East the problem of divided Korea and of its reunion still awaits resolution.

4. MIDDLE EAST. Fratricidal warfare has now been raging in Lebanon for a year and a half. The solution of the Middle East problem as a whole is being complicated and protracted by the events in Lebanon. The World Council of Churches justly characterize the Lebanese crisis as political, and not religious. The great sacrifices and deep suffering of the civilian population of Lebanon continue unabated. This conflict must be settled by peaceful and democratic means, which will guarantee Lebanon's territorial integrity, independence and sovereignty.

5. AFRICA. Events in the south of the African continent continue to focus our attention. In the Republic of South Africa and Zimbabwe the small white minority, which regard themselves as the superior race, still oppress the black majority. The South African government is attempting to perpetuate apartheid through the creation of so-called "independent" tribal "states", the first of which is to be the Transkei.

At the present time the racists are mass murdering the native population coming out against the inhuman regime of apartheid. The struggle of the people of Namibia for authentic self-determina-

tion and independence is growing. The partisan war between the native population and the white extremists of Zimbabwe is intensifying. Whereas until recently the issue was the condemnation and ending of the apartheid policy and racial segregation, now the native population of southern Africa has set itself the objective of complete national independence.

Not long ago world public opinion expressed its anxiety at the fact that certain Western countries, in particular France, were cooperating with South Africa in nuclear construction. This can only serve to prolong the misanthropic regime in South Africa, and there is the danger of its resorting to nuclear blackmail.

6. LATIN AMERICA. The process of international detente is, undoubtedly, having a favourable effect on Latin America. The nations of this part of the world are distinguished by their efforts to put in order their political and economic independence, and to play an increasing role in international life. This rallying towards unity and consolidation is in the direct interests of the countries of Latin America but it is accompanied by a tendency towards separatism and rivalry, which can be explained by the variety of the political regimes and foreign policies, and by the existence of extreme rightist governments in some of these countries. Alongside those states which are carrying out democratic transformations for the good of their people (Peru, Mexico, Panama, Venezuela and a number of others) there are countries on the Latin American continent which continue to be led by openly fascist regimes, such as, for example, Chile. Many Latin American states are sharply stepping up their militarization, in particular Brazil, which is endeavouring to establish its supremacy over the southern part of the continent. In addition to this, Latin America on the whole is notable for its low standard of living, the almost total lack of medical services, mass illiteracy and high infant mortality.

7. EUROPE. It is a year since the historic meeting in Helsinki at which 33 European heads of state, as well as those of Canada and the USA confirmed



by their signatures their agreement with the contents of the Final Act of the Conference on Security and Cooperation in Europe.

This European conference opened up new prospects for the continued strengthening of peace and security, and for the fruitful development of relations and cooperation among the countries of Europe. The past year has shown us that the positive results of this forum have had a favourable effect on the development of international relations on the European continent, and, we believe, in other parts of the world as well.

The participants in this conference repeatedly emphasized that their meeting was not the conclusion, but only the beginning of the path towards detente in Europe.

One implication of the Final Act of the conference, which is recognized by all the signatories, is that the fulfilment of a significant number of its recommendations requires the initiative of the general public, of nongovernmental organizations and of the popular masses, and their active assistance could play a decisive role in implementing the agreements reached at a governmental level.

The religious peace movement has also been called upon to contribute towards putting into effect the conference's main provisions.

Although the European nations have made perceptible progress towards detente, the question of peace continues to be of primary significance, for there are still forces at large which are attempting to revive the "cold war" spirit, and to intensify the "psychological war", and which are helping to maintain the military blocs.

**8. DISARMAMENT.** Service to peace is inseparably linked with the struggle for disarmament and cessation of the arms race. One of the primary objectives set by the UN in this direction is the preparation for a world conference on disarmament. The session of the UN Disarmament Committee held last summer confirmed the draft convention prohibiting any hostile exploitation, military or otherwise, of the environment. Of positive significance was a discussion of problems in connection

with the conclusion of an international agreement prohibiting the development and production of new types of mass destruction weapons and new systems of such weapons.

The religious public must strive for a reduction of political tension by means of detente in the military sector. The most natural and essential way of achieving this is by ending the arms race, limiting stockpiles of weapons and, in the final analysis, effecting total disarmament. Any progress in this direction will, without any doubt, reduce the burden of national military expenditure and will inevitably result in an improved standard of living for the people and an extension of the possibilities for educational and cultural growth. This, in its turn, will lead to a more humanitarian society and will accelerate the comprehensive development of nations. As the present decade of disarmament declared by the UN General Assembly continues, government and public circles throughout the world are bound to intensify their search for new paths towards disarmament.

We note with satisfaction the beneficial results of the World Conference in Helsinki, which has just ended, for the cessation of the arms race, disarmament and detente which was attended by prominent religious figures. These results could also be useful for our forthcoming conference.

**9. MULTINATIONAL CORPORATIONS.** Multinational corporations are becoming the new agents of world politics. They at times conduct discussions on an independent basis with the governments of sovereign states and implement their own foreign policy initiatives. These corporations are concerned to see a social and political atmosphere in the countries where they are active which would expedite the growth of their profits, facilitate their economic expansion and guarantee the exploitation of natural and labour resources. One example of the anti-national activity of these corporations is provided by the well-known participation of the American International Telephone and Telegraph Company in the organization of the fascist putsch in Chile.

The peace-loving public of many countries of the world are faced today

with the urgent necessity of finding ways and means of suppressing the anti-national tendency in the activities of multinational corporations.

10. **EDUCATION FOR PEACE.** We are convinced that the most important task facing religions in their efforts towards establishing a lasting and just peace on earth is that of "education for peace". We believe that this question should be thoroughly investigated at our conference and should be accorded a correspondingly significant position in our religious lives.

11. **OTHER TASKS.** It is our duty to arouse a feeling of responsibility in those people who occupy key political and public positions, and to point out the way towards prudence and humanitarianism, and to inspire them to serve the cause of peace and justice.

The struggle for justice, an important component of which is the safeguarding and guaranteeing of the basic rights of the individual, is unthinkable without a struggle to eliminate the causes which engender the conditions in which these rights are either violated or totally ignored. These conditions are rooted in the unjust social and political structures. As was stated at the 5th Assembly of the World Council of Churches in Nairobi at the end of 1975, such structures violate human rights through economic exploitation, political manipulation, military power and by other means. These rights can only be fully exercised in a genuinely democratic society, in which the social structure and the economic system serve the interests of all the sections of the population irregardless of race, nationality, sex, religion or social position.

## II

12. Now let us move on to the main question facing our session. We have to admit that, in preparing such a sizeable undertaking as a world conference, we have met with difficulties. First of all there was the difficulty of extensively acquainting religious circles in different countries with the ideas and aim of the forthcoming world conference. Then there was the unusual nature of the conference, for it is far from often that such extensive meetings are held by representatives of different re-

ligions, and the very bases of their cooperation in the service to peace have not yet been sufficiently worked out. The geographical factor also presents a certain complication: the members of the Preparatory Committee are widely scattered and communications are very time-consuming. Nevertheless, we may state that these natural complications are being overcome successfully.

13. In fulfilment of the decision of the Enlarged Meeting of the Preparatory Committee we have proceeded to the organization of the honorary presidium of the world conference, and of its honorary patronage.

With this end in view we have circulated information about the meeting which took place in March, about the ideas and objectives of the forthcoming conference, and about the election of an international preparatory committee. These circulars were sent to a number of prominent religious figures of different faiths, and they were invited to accept the honorary patronage of the forthcoming world inter-religious conference and to be part of its honorary presidium. The following have responded to our proposal and declared their support for the idea of the conference and their desire to render all feasible assistance towards its success, and have accepted honorary patronage:

Mufti Ziyautdinkhan ibn Ishan Babakhan, Chairman, Muslim Board for Central Asia and Kazakhstan, USSR;

His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians;

His Holiness Baselius Mar Thoma Mathews I, Catholicos of the East;

His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi;

The Honourable Abdulla Kanoun, General Secretary of the League of Ulems of the Maghrib;

His Holiness Maksim, Patriarch of Bulgaria;

His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa;

His Holiness Pimen, Patriarch of Moscow and All Russia;

His Excellency William Richard Tolbert, President of the Republic of Liberia.

In accordance with our decision, we have proceeded to the publication of an



information bulletin. Its first issue was circulated to all the participants of the Enlarged Meeting of the Preparatory Committee and to those who wrote to us expressing interest in the forthcoming event, as well as to other religious figures.

We have opened a running correspondence both with members of the International Preparatory Committee and with other religious figures who are willing to cooperate or have displayed an interest in our undertaking.

Amongst the more significant letters received by our Preparatory Committee, I would like to mention the message from His Beatitude Archbishop Makarios of Cyprus, President of the Republic of Cyprus, in which he wishes us every success in our work towards convening the conference, and the message from the General Secretary of the Muslim Commonwealth of Mauritius, M. Mohumud Rashard Khadaroo in which he expressed the warmest support for our undertaking as well as the desire to cooperate with our committee.

Finally, in preparing our present meeting, we worked out certain proposals concerning a number of organizational questions of the forthcoming world conference, which I would now like to put forward for discussion.

14. Having carefully measured our potential from the point of view of the Moscow climate, and the availability of premises for the conference's work and of hotel accommodation for its participants and of choosing the most suitable period for securing the services of interpreters, and of our theological students, who will be able to assist with the technical maintenance of our forum, and also being guided to some extent by the fact that circumstances at this time will be favourable for attracting the attention of the public to its activity, we propose to hold our world conference from Monday the 6th to Friday the 10th of June, 1977.

15. We are of the opinion that the number of participants in the conference of all categories should not exceed 500. This number will be made up of delegates, guests, observers and representatives of the press. I believe that the composition of this contingent of the participants in the conference

should begin with the drawing up of a list of Churches, religious associations and organizations and individual religious figures, who are to be invited, and then the fairest and most sensible distribution of places among representatives of various religions and geographical regions should be sought. Of course the members of the International Preparatory Committee should form the core of the forthcoming conference. I believe that in the near future we should begin sending invitations directly to religious figures who are to participate in the conference. I hope that this constructive process will begin at this session and give us the necessary impulse to proceed to the next stage of preparation.

16. It is essential for us to discuss the question of the principle to be followed in forming the honorary presidium for the conference, and to discuss as well the leadership of the plenary sessions, and the creation of various committees such as, for example, a business (managerial), a mandatory and a draft committee.

17. With a view to greater efficiency, the conference's work could for the most part be carried out in working groups. With this objective we propose to set up the following three working groups: 1) For lasting peace; 2) for disarmament; 3) for just relations among nations. The names of the working groups would correspond to the motto of our conference.

The programme of the first working group could include a discussion of the following problems:

a) the bases of inter-religious cooperation in peacemaking;

b) detente and the political conflicts in certain regions;

c) the role of non-governmental organizations in the establishment of peace;

d) the role of the UN and its agencies in the establishment of international peace;

e) the new international economic order;

f) the tasks of the adherents of all religions in the establishment of peace (inter-religious cooperation, the concerted efforts of all men of good will, education for peace, and others).

The programme of the second working group could include a discussion of the following problems:

- a) the relation of religions to the problems of armament and disarmament;
- b) the arms race, militarism;
- c) disarmament (the UN; the SALT talks, the Vienna talks);
- d) the role of non-governmental organizations in disarmament;
- e) the tasks of the adherents of all religions in effecting disarmament.

The programme of the third working group could include a discussion of the following problems:

- a) the religious attitude to the individual, to relations among nations and states, and the modern principles underlying these relations;
- b) the rights of man, the problem of refugees, racism, etc.;
- c) multinational corporations;
- d) the problems of population, ecology and migration;
- e) the task of the adherents of all religions in the establishment of just relations among nations and states.

18. It is now time for us to proceed to the discussion of possible candidates for leadership of these working groups.

19. The conference could comprise the following: a main report and three co-reports on the themes of the working groups.

One of the most important elements of our preparatory work will be the discussion of the names of religious leaders whom we could invite to read papers.

20. The resultative documents of our conference could be:

- 1) "Appeal to Religious Leaders and to Believers Throughout the World—the Adherents of All Religions";
- 2) "Appeal to the Governments of All the Nations of the World";
- 3) a press communique;
- 4) reports to the conference plenum on the results of discussions in its three working groups.

We should discuss the question of establishing rules for conducting the plenary sessions and the sessions of the working groups; for conducting discussions at these sessions and for accepting documents.

21. PROPAGATION OF THE IDEAS OF THE CONFERENCE AND PEACE-MAKING IN THE FUTURE. During this preparatory period we have received many inquiries about our initiative and its aims. On this point I would like once again to explain that the initiative came from Patriarch Pimen in connection with the Moscow World Congress of Peace Forces held in 1973 and the development of the ideas of this congress, bearing in mind the beneficial experience of inter-religious cooperation within the framework of this forum.

Our initiative does not intend in any way to duplicate or replace any other initiatives or contemporary movements. We wish to be open for extensive cooperation in the preparation of our conference and to avail ourselves of the existing experience of inter-religious cooperation.

We are constantly searching for new ways of serving the cause of peace, and we believe that success will be achieved not by organizing new institutional forms, but by creating a climate of trust and brotherhood among the adherents of all religions, and by uniting our efforts in serving the divided world.

22. The main expenditures for financing the preparation and hosting of the world conference will be borne by the Russian Orthodox Church. The other Churches and religious associations of our country will also, I hope, share in this as far as they are able. We will also accept with gratitude any contributions from our brothers and sisters abroad.

23. In order to give the participants in the conference the possibility while they are in Moscow to communicate spiritually and in prayer with their co-religionists or adherents of closely related faiths, we are thinking of arranging such contacts during the conference, including attendance at religious services. We are also thinking of organizing a concert of ecclesiastical music for the conference participants, religious film shows, and of including in the programme excursions to museums and theatres and a number of similar measures still to be worked out.

24. We must also discuss the question of distributing the resultant docu-



ments of the conference and of propagating the conference's ideas.

I do not believe that it will be necessary for us to form any structures for continuing the work of our conference: we will be satisfied if we succeed in giving an impulse to the efforts of contemporary religious leaders in their service to international peace and cooperation; if at the conference we manage to enrich one another with our experience, knowledge and spiritual strength, and if the voice of our conference will find a positive echo in the hearts and minds of all men of good will—believers and nonbelievers alike, who occupy governmental, public, religious, scientific, cultural, economic and other positions...

25. Dear friends, in the process of preparation for the conference I suggest that we hold two more sessions of our committee: from Tuesday the 15th to Thursday the 17th of March, 1977, and then directly before the commencement of the conference itself.

The intervening period between the two sessions would be used to get our current preparatory activity working

along the lines laid down by the present committee.

Esteemed assembly,

26. We are the witnesses and participants in the historical process of our times, which is notable for the irresistible yearning of mankind for peace and progress. We know how mighty are the forces of good in this world, which promote the efforts of peoples to live as good neighbours and in brotherly cooperation, and how deep is their loathing for violence, enslavement, injustice and any form of evil.

We have gathered together here in the understanding of our responsibility for a peaceful and prosperous life for all nations on earth.

Let us, dear friends, with God's help *therefore follow after the things which make for peace* (Rom. 14. 19) and prosperity for every person and every nation.

May our forthcoming world inter-religious conference be a spiritual magnetic centre, bringing together all believers to work for lasting peace and for the development of beneficial cooperation of all nations.

## Communique of the CPC Theological Commission Session

The CPC Theological Commission met in Bangalore, India, from September 13 to 19, 1976, on the invitation of Dr. J. R. Chandran of the Indian Regional Committee of the Christian Peace Conference. The Chairman of the Theological Commission, Prof. Dr. Karol Gabris of Czechoslovakia, presided over the sessions. Represented at the meeting were members from twenty countries. The commission held its sessions at the United Theological College, with "Christ is Our Peace—the Way of the Cross and the Struggle for Peace" as its main theme.

The commission received greetings and good wishes from Her Excellency Shrimati Indira Gandhi, Prime Minister of India; the Vice-President and the Secretary-General of the National Christian Council of India; the Moderator of the Church of South India; the Moderator of the Church of North India, the Catholicos of the Orthodox Syrian Church; the Catholicos of the Jacobite Church; the Methodist Church of South India; Cardinal Lawrence Picachy, Arch-

bishop of Calcutta and President of the Catholic Bishops Conference of India, and the President of the Gandhi Peace Foundation. Greetings were also received from the President of the CPC, Metropolitan Dr. Nikodim, and the General Secretary of the CPC, Dr. Karoly Toth.

Among the distinguished guests present at the opening session were the Rev. K. C. Abraham, Chairman of the Organizing Committee in Bangalore; the Rt. Rev. Philipos Mar Chrysostomos, First Vice-President of the Indian Regional Committee of the CPC; Mr. Henry Devadas, a member of the CPC International Secretariat, and the Rev. Alexander John of the Christian Literature Society in India. Among other visitors was Mr. M. A. S. Rajan, Commissioner for Revenue and Rehabilitation of Mysore State.

Dr. Russel Chandran, Principal of the United Theological College and the President of the Asian Christian Peace Conference led the opening devotions.

Dr. Gabris, the chairman of the commission, in presenting the main report reviewed in detail the work of the past meetings of the Theological Commission, emphasizing the tasks facing the commission today and explained the programme of action the Theological Commission must undertake in the future.

In dealing with the main theme Prof. Paolo Ricca (Italy) stressed that only united humanity can live in peace. Christ, during His life on earth destroyed the *wall of partition* that stood between men in the spheres of authority, knowledge, possession and religion itself. The same walls divide today's humanity as well. To confess Christ as "our peace" means to take part in the struggle aimed at breaking down these walls of partition through liberation and reconciliation. This work brought Christ to the Cross. The Way of the Cross is the path the followers of Jesus Christ must take. But we must look at the Cross in the light of the Resurrection as the ground of our hope.

The report presented by Prof. Luis Rivera (Puerto Rico) on the sub-theme: "Call to Justice and Struggle for Peace in the Context of Opposing Ideologies and Socio-Political Systems" dealt with the positive stands taken by the Christian Peace Conference in the light of the Christian faith. He spoke of the dangers to peace on the Latin American continent, pointing out the tasks that lie ahead.

Prof. A. Osipov (USSR) concerned himself with the sub-theme: "The Tasks of Christians Facing the Need of the World and the Gospel of Peace of the Church" emphasized the global character of the problems—spiritual, material and international—facing mankind. He pointed to "two significant steps which characterize today's Christian Good News of peace". Here he underlined the signing of the Stockholm Appeal to end the arms race, and the convocation of the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations by the Russian Orthodox Church.

Prof. Mir Jaffer Ali (Moslem, India), in his presentation, on the sub-theme "Opportunities and Obstacles in the Cooperation of Different Religions for Peace", brought out the opportunities of cooperation for Islam with the Christian Peace Conference. He said: "All religions can come together in the cause of justice, for only justice generates and permeates universal peace."

The members were afforded ample opportunity to engage in free and open discussion. The broad participation was evident in the deliberations which followed the reports.

The commission accepted the proposal to submit the theologically based work for peace of the CPC to the Working Committee of the CPC. It affirmed the specificity of the peace-making activities which is founded on our effective response to God's redemptive act on the Cross and through the Cross and the Resurrection of Christ. This response takes the form of active and creative solidarity with all those who suffer from oppression and who struggle for a new world of freedom, liberation and development of new social, political and economic structures for collective existence not only in the spheres where we recognize the Cross of Christ today but also in the hope given to the world through His Resurrection. The presence of God in this process demands from us a deeper realistic participation in it and a more profound theological understanding of it.

A delegation from the commission paid a courtesy call on the Chief Minister of Mysore State, Shri Devaraj Urs, and was also received by the Minister of Food, Mrs. Eva Vaz.

The commission members were invited to dinner given in their honour by the Al Ameen Educational Society (Moslem). It was an occasion for the members to experience the warmth of fellowship with our Moslem brothers.

The commission members had opportunities to preach on Sundays and meet with people in their churches and homes.

The meetings with the Bangalore Christian Theological Association gave them an opportunity to discuss the various activities in which the CPC is engaged in the service for world peace.

A reception was given by the Organizing Committee in honour of the participants in the commission meeting.

The CPC Theological Commission entertained the members of the Organizing Committee at a dinner.

A delegation from the commission was received by Their Excellencies, Shrimati Indira Gandhi, Prime Minister of India and Fakhruddin Ali Ahmed, President of India.

All the members of the CPC Theological Commission expressed their deep and sincere gratitude to the Organizing Committee, to Dr. and Mrs. Russel Chandran and to the staff and students of the United Theological College for the excellent working conditions afforded them, and for their hospitality.

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Prof. A. I. Osipov represented the Russian Orthodox Church in the work of the commission.



# The CPC International Commission Meets in Kiev

## COMMUNIQUE

At the invitation of His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, a plenary meeting of the International Commission of the Christian Peace Conference was held in Kiev from October 10 to 14, 1976. Members and guests from various Churches in twenty countries of Asia, Africa, Latin America, North America and Europe discussed under the chairmanship of the Rev. Hartmut Drewes (FRG) the theme: "Detente, Disarmament and Liberation in the Spirit of Helsinki". The meeting opened with a service in St. Vladimir Cathedral conducted by His Eminence Metropolitan Filaret.

On the same day the commission members laid a wreath on behalf of the CPC at the foot of the monument to those who fell in the struggle against fascism in the Hero-City of Kiev.

The meeting was opened by the Rev. Hartmut Drewes, Chairman of the International Commission. In his speech he said that the Helsinki Final Act opened a door for us, through which we could pass on to disarmament better than ever before. Metropolitan Filaret, who was present at the opening, cordially greeted the participants and wished them full success in their work on behalf of the episcopate, clergy and laity of the Ukrainian Exarchate and the whole Russian Orthodox Church. On behalf of the Council for Religious Affairs of the UkSSR Council of Ministers, its chairman, K. Z. Litvin expressed cordial greetings and wishes that their labour be fruitful.

In reply to a telegram of greetings sent by the International Commission, Metropolitan Nikodim, President of the CPC, wished the participants in the meeting to conclude their work successfully and invoked God's blessing upon them.

The paper on the main theme: "Worldwide Significance of Helsinki for the Policy of Peaceful Coexistence" was presented by Prof. A. N. Shlepakov, Doctor of History, and Corresponding Member of the UkSSR Academy of Sciences. The speaker noted the importance of the Helsinki Final Act not only for the continent of Europe, but for the whole world as well. He characterized the Helsinki Agreements as an important condition for further progress on the road to disarmament. He underlined the significance of public opinion for the implementation of the Helsinki Final Act and disarmament.

The second paper on the theme: "Problems of Liberation, Independence and International Economic Relations in the Light of Helsinki" was read by Prof. V. A. Kolybanov, of the Shevchenko University in Kiev. He declared that without economic liberation of the developing countries it was impossible to guarantee their political independence, and stressed the necessity of the speediest implementation of the New International Economic Order.

The Bishop of Damaraland (Namibia) in exile, the Rt. Rev. Colin O'Brian Winter, presented a paper on the theme: "The Positive Significance of Helsinki for the National-Liberation Struggle in the Third World". The speaker underlined the lawfulness of the struggle conducted by SWAPO for the independence of Namibia and the great role played by the Churches and Christians of that country in uniting the national forces.

A participant from Chile, Gonzallo Caceres, spoke in his paper of the tragic situation in his country today. He analyzed the positive effect of the detente policy as reflected in the Helsinki Agreements on the anti-fascist and anti-imperialist liberation struggle of the oppressed peoples of Latin America and the Caribbean area.

The commission expressed its deep concern over the trampling upon human rights continuing still in Latin America and expressed its fraternal solidarity with the Churches and Christians suffering oppression and persecution for testifying to their solidarity with the suffering people of Chile.

A well-known scholar at the Finnish Peace Institute in Tampere (Finland), Dr. Unto Vesa, spoke in his paper about the response to Helsinki in the Western world, stressing the importance of public opinion for the complete implementation of the Helsinki Final Act and its Ten Principles. He also noted the significant influence the Churches, religious communities and ecumenical organizations in the Western countries have on public opinion and their great responsibility for peace.

During the discussion of the reports at the plenary meeting, Magister Klaus Ehrler (West Berlin), Secretary of the International Commission, informed the gathering about the preparations being made for the World Fertilizer Fund in connection with the holding of the World

Disarmament Day on June 17, 1977. This solidarity act clearly shows the connection between disarmament and development. The International Commission took the opportunity to collect money for the above purpose.

The work of the commission proceeded in four groups:

A. "The Helsinki Final Act and Its Implementation"

B. "Disarmament as the Necessary Consequence of Detente"

C. "The National-Liberation Struggle in the Light of Helsinki"

D. "The UNO and Its Efforts for Detente, Disarmament and Liberation."

In this connection the following results were reached:

**Group A** drew up the draft of the "Ten Kiev Theses" on the contribution of the forces of peace to the implementation of the Final Act of the CSCE. This will help Churches and Christians to do their part in support of the policy of detente.

**Group B** analyzed the state of international disarmament policy. At the same time it supported the convocation of the World Forum of Peace-Loving Forces in Moscow on January 12-14, 1977, and the holding of the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations in Moscow on June 6-10, 1977. In this connection concrete recommendations were presented for organizing the World Disarmament Day in June, 1977. The Group underlined the significance of disarmament for the struggle against psychological warfare.

**Group C** discussed in detail the problem of peace in countries under colonialist, racial and fascist oppression, especially in South Africa (Azania, Namibia, Zimbabwe), in Latin America (Chile), in the Caribbean area (Puerto Rico, Panama Canal Zone), and last but not least, in Asia (South Korea, Thailand) as well as in the Middle East (Palestine, Lebanon). The detente policy in the light of Helsinki enhances the possibility of international solidarity with the national-liberation movements; it especially encourages the so-called Third World in its struggle for complete independence and genuine sovereignty, through its indispensable contribution to the implementation of peace for all

peoples and nations of the world. Precisely this, however, leads to fear and hatred on the part of the imperialists and reactionary circles in Western countries which are trying to step up the forms of suppression in the underdeveloped countries.

**Group D** dealt with the manifold activities of the UNO. At the same time the draft treaty on the renunciation of force and threats of force in international relations, proposed by the Soviet Union at the 31st General Assembly of the UNO, was discussed. This initiative binds the demands to stabilize the detente policy in order to establish a just and non-violent form of international relations for the benefit of all nations and people.

The Working Groups rendered an account of the results of their discussions and made concrete recommendations to the CPC Working Committee.

The meeting of the International Commission took place in an atmosphere of brotherly solidarity and a general endeavour to consolidate the contribution of the CPC towards strengthening international peace and justice and stabilizing the policy of disarmament and detente.

After the termination of their work, the participants attended the festal service in the church of the Convent of the Protecting Veil of the Mother of God in Kiev conducted by His Eminence Metropolitan Filaret.

The commission members had an opportunity to get acquainted with the religious and public life of Kiev, with its historical and modern sights of interest.

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, gave a big reception in honour of the participants in the CPC International Commission meeting.

The participants left Kiev with heartfelt gratitude to the hospitable hosts for the exceptionally brotherly reception and for creating such wonderful conditions for their work. They paid special tribute to the management of the UkSSR Exhibition of Economic Achievements, where the commission held its sessions.

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The Russian Orthodox Church was represented at the meeting by A. S. Buyevsky, vice-chairman of the commission, and Father Vasilii Novinsky.



## CPC Delegation in Asia (Communique)

A six-member CPC delegation composed of Dr. Karoly Toth (Hungary), CPC Secretary-General; Dr. J. R. Chandran (India), President of the Asian CPC; Bishop Makariy (USSR), representative of the Russian Orthodox Church; the Rev. Dr. L. Charles Gray (USA), Vice-President of the Anti-Racism Commission; the Rev. H. J. Oeffler (FRG), a member of the International Secretariat; the Rev. Christie Rosa (Sri Lanka), deputy general secretary, undertook a goodwill visit to Asian countries.

The purpose of this visit was for the CPC delegation to gain a better understanding of the Asian people, meet leaders and members of Churches, visit different Christian groups taking part in peacemaking activities and contact governmental and political leaders.

The itinerary covered Pakistan, India, Sri Lanka, Singapore, Philippines, Hongkong and Japan. Sri Lanka, Singapore and Japan were visited by the whole delegation. Dr. Karoly Toth and the Rev. H. J. Oeffler were in Pakistan, while the Rev. Dr. L. Charles Gray and Bishop Makariy visited India. Four members of the delegation—Dr. K. Toth, the Rev. Dr. L. Charles Gray, Bishop Makariy and the Rev. Christie Rosa—visited the Philippines; Dr. J. R. Chandran and the Rev. H. J. Oeffler went to Hongkong. The whole Asian itinerary took from October 17 to November 10, 1976.

### PAKISTAN

One part of the delegation, Dr. K. Toth and the Rev. H. J. Oeffler visited Pakistan from October 18 to 21. The delegation was invited by Dr. Anwar Barkat, General Secretary of the Churches of Pakistan. At Lahore, they visited the Foreman Christian College and the Kinnaird Women's College. They also paid a visit to the Theological Seminary in Gujranwala where they met the principal and some of the professors and students. A meeting was also held between the CPC delegates and leading personalities of the National Council of Churches of Pakistan. During the visit, relations between Christians and Moslems and Christian existence in a Moslem environment were studied. As to how contacts between the CPC and Churches in Pakistan could be furthered, was also discussed.

### INDIA

Simultaneously Bishop Makariy and the Rev. Dr. L. Charles Gray visited India. They visited New Delhi, Bombay and Madras. In New

Delhi a dinner was given in their honour, present at which were the Rt. Rev. C. S. Nasir, Bishop of Delhi and Moderator of the Church of North India; the Rev. A. Chandulal, Chaplain of the Cathedral of the Redemption and Mrs. Chandulal; Mr. A. L. Rallia Ram; Dr. L. Z. Bhaty, economist, Director of the National Institute of Economic Research; Mr. Henry Devadas, Secretary General of the Christian Union of India. The meeting was important in that it outlined and discussed detente, the 5th Summit Meeting of Non-Aligned Nations, the future of India and the rest of the world.

In Bombay, the two CPC envoys were received with particular enthusiasm. The delegation was introduced to the leaders of BUILD (Bombay Urban Industrial and Labour Development) which is sponsored and managed locally by the Churches in Bombay. BUILD is involved in the struggle for justice in terms of employment, housing, education and the drawing of broad section of the population to decision making. Helped by a large number of volunteers, it concerns itself with community organization, urban service, education for development, ecclesiastical concerns, research and training.

A banquet was held by the sponsoring committee at which the two delegates were given ample opportunity to discuss the aims and objectives of the CPC. This was an opportunity for the delegates to meet the representatives of Churches in Bombay.

Madras also extended a warm welcome that expressed itself in a meeting with ecclesiastical leaders and members of the Madras community, which was followed by a banquet.

The CPC delegation to India experienced ties of friendship between India and the CPC. By their visit these ties were not only strengthened, but also the Indian friends and the CPC delegates were brought to a greater realization that in the work of peace they were not alone and that it is in supporting each other that a world of peace with justice can be established.

### SRI LANKA

The two delegations visiting Pakistan and India met in Sri Lanka. They were joined by Dr. J. R. Chandran and the Rev. Christie Rosa. The CPC regional committee in Sri Lanka hosted the delegation. The delegation was in Sri Lanka from October 21 to 26. They met the members of the CPC regional committee. During a public meeting at which ecclesiastical and secular leaders were present discussions took

place on Christianity and Marxism, Christianity and other faiths, and the necessity to re-examine our acceptances in the light of new interpretations. The discussions were thought stimulating and useful. Contacts were made with the Rt. Rev. C. L. Abenaike, Bishop of Colombo and the Rt. Rev. Lakshman Wickremasinghe, Bishop of Kurunegala. The delegation visited the Catholic and Protestant Theological Seminaries in Kandy and met the teaching staff and students and had fruitful discussions.

On Sunday October 24, the members of the delegation preached in various churches. Dr. K. Toth preached in the Methodist Church in Moor Road, Wellawatte; Bishop Makariy in St. John's Church, Nugekoda; the Rev. Dr. L. Charles Gray in Christ's Church, Galle Face, and Dr. J. R. Chandran was with the congregation of the Church of South India in Colombo.

The Ven. Ahangama Dharmarama Thero held a reception for the delegation in the Sri Vijayaramaya Buddhist Temple with a cultural programme.

The Deputy Prime Minister, His Excellency Maitripala Senanayahe met the delegation on behalf of the Prime Minister, Her Excellency Sirimavo Bandaranaike. The delegation submitted to him a memorandum on the Fertilizer Fund. This was because the FAO Fertilizer Fund was proposed by Her Excellency Sirimavo Bandaranaike.

## SINGAPORE

The CPC delegation arrived on October 26 in Singapore. The Christian Conference of Asia (CCA) headed by its General Secretary Bishop Vap Kim Hao received the delegation. A fruitful exchange of views took place between the CPC delegation and the CCA staff.

The delegation was warmly received at the Trinity Theological College by Dr. Stephen Tan, Principal of the Theological College and the General Secretary of the NCC of Singapore. The members of the faculty were present. The delegation had an opportunity to visit the largest Buddhist Temple in Singapore, Pho Kark See Temple and meet Abbot Ven Seck Hong Choon. The Secretary of the Asian Branch of the World Conference on "Religion and Peace" met the delegation. The Singapore Government's Development and Housing Board received the delegates. The Muslim Majlis of the Singapore Government led by Majlis Ugama Islam discussed peace concerns with the delegation.

The delegation had fruitful discussions with Dr. Aline Wong, Head of the Department of Sociology of the University of Singapore and

Head of the Counselling Ministry of the Singapore Churches. The delegation had an opportunity to meet Bishop T. R. Doraisamy of the Methodist Church of Malaysia and Singapore.

At Singapore the delegation separated; one part of the delegation consisting of Dr. K. Toth, Bishop Makariy, the Rev. Dr. L. Charles Gray and the Rev. Christie Rosa visited the Philippines while Dr. J. R. Chandran and the Rev. H. J. Oeffler went to Hongkong. These visits were from October 29 to November 4.

## PHILIPPINES

The members of the delegation were the guests of the National Council of Churches in the Philippines. The guidance of the Rev. La Verne Mercado, General Secretary of the National Council of Churches in the Philippines was of great help to the delegation. They visited the rural areas of Cavite and Quezon Province. At Lucena City in Quezon Province, a service was held at the Macgill Memorial Church of the United Church of Christ in the Philippines on Sunday October 31 when CPC representatives had an opportunity to deliver messages on different aspects of CPC work. They met leaders and members of the Church and representatives of the province and city. They were greeted by the Governor of Quezon Province, Mr. Anacleto C. Alcala and ecclesiastical leaders.

In Manila, the delegation had fraternal talks with the staff of the National Council of Churches in the Philippines and visited the Union Theological Seminary.

The delegation visited the Under-Secretary of Education and Culture in the Philippines, H. E. Narciso Albarracin and the Under-Secretary of National Defence in the Philippines, H. E. Carmelo Barbero with whom they discussed topical problems.

The delegation paid a visit to His Eminence Jaime Cardinal Sin, Archbishop of Manila, and had a fruitful discussion with him.

On the last evening of the delegation's stay in the Philippines a reception was given by the National Council of Churches in the Philippines in honour of the visiting CPC delegation at which all the executives of the member-Churches of the council were present.

## HONGKONG

The CPC delegation which visited Hongkong were the guests of Dr. Peter Lee, Director of the Christian Study Centre (Tao Fong Shan) at Shatin. The delegation had fruitful discussions with the Anglican Bishop of Hongkong, the Rt. Rev. Gilbert Baker, the staff of the Theological Faculty, Chungchi College and the leaders of the Caritas Social Centre (Roman Catholic).



The delegation visited social service projects organized by the Hongkong Christian Council. At the Caritas Social Centre, the delegation met some of the progressive Christian student leaders who were dissatisfied with the present political set-up.

The delegation called at the Hongkong Christian Council and discussed the concerns of the CPC with the staff.

## JAPAN

All the delegates met in Japan and stayed there from November 4 to 9.

The Rev. John Nakajima, General Secretary of the National Christian Council of Japan, initiated a meeting with the CPC delegation and Christian leaders interested in peacemaking. The cooperation between the CCA and CPC in Asia, the tasks and role of the ACP, the situation in Korea, the Asian Christians support for Churches in Korea fighting for human rights and progress were the chief subjects of discussion.

The CPC member organizations in Japan — the Japan Christian Peace Association (JCPA) and the Christian Peace Exchange Committee (CPEC) convened a meeting at which members of both organizations exchanged views with the CPC delegation on international political issues.

The CPC representatives were able to meet with Buddhist and Shinto leaders. They met in the Sen Soji Temple in Asakusa, Tokyo, and had discussions with the Buddhist and Shinto leaders on the work of the Asian Buddhists Conference for Peace.

On Sunday, November 7, the CPC members preached in different churches in Tokyo. They had an opportunity to inform the parishioners of the objectives and achievements of the peacemaking of the CPC at meetings which followed the services.

### Evaluation of the Goodwill Visit of the CPC Delegation in Asia

The visit of the CPC delegation to Asian countries was a result of the Asian Christian Peace Conference held in Kottayam, Kerala State, India, from January 8 to 13, 1975. The visit was in response to a call from the delegates of Asian countries to cement friendship and mutual understanding.

The CPC delegation was received by every Asian country with the utmost warmth, cordiality and openness.

The CPC delegation was able to meet and have fruitful discussions with ecclesiastical leaders, National Christian Councils, theological faculties and high ranking governmental officials.

The delegation found in Asia increasing in-

terest for peace, cooperation and social justice. The visit of the CPC delegation opened possibilities to deepen relations and strengthen interest for peace with justice in Asia and the world.

Misinformed views held of the CPC by our brothers and sisters in Asia were cleared up by the visit, discussions and meetings of the delegation.

It came home forcefully to the delegation that Christians in Asian countries, who are in a minority, have to fulfil their peace mission in cooperation with people of other faiths.

### Plenum of the Soviet Committee of the World Congress of Peace-Loving Forces

On November 26, 1976, a plenum of the Soviet Committee of the World Congress of Peace-Loving Forces was held in Moscow. V. S. Shaposhnikov, a member of the committee board, gave a report on the results of the committee's three years of activity.

The plenum discussed issues concerning the World Forum of Peace-Loving Forces to be held in Moscow on January 14-16, 1977. The plenum elected V. G. Afanasyev, Editor-in-chief of *Pravda* newspaper, chairman of the Soviet Committee of the World Congress of Peace-Loving Forces.

His Holiness Patriarch Pimen of Moscow and All Russia also took part in the work of the plenum.

### THE PRESENTATION OF THE WPC JUBILEE MEDAL

On December 8, 1976, in the Leningrad residence of Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, His Eminence was awarded the jubilee medal of the World Peace Council for his active service in strengthening peace among nations.

The jubilee medal was presented by M. I. Kotov, Executive Secretary of the Soviet Peace Committee. The presentation ceremony was attended by M. A. Dudin, and A. M. Tsimberova, chairman and vice-chairman respectively, of the Leningrad Regional Peace Committee, A. P. Boikova, the Vice-Chairman of the Soviet Women's Committee and G. S. Zharinov, the representative of the Council for Religious Affairs of the USSR Council of Ministers in Leningrad and the Leningrad Region.

His Grace Bishop Meliton of Tikhvin, His Grace Bishop Kirill of Vyborg, Deputy Patriarchal Exarch to Western Europe and Rector of the Leningrad Theological Academy and Seminary, representatives of the clergy and executive bodies from the churches of the Leningrad Diocese, professors, lecturers and students of the Leningrad theological schools were also present and warmly congratulated Metropolitan Nikodim.





## COMMUNIQUE of the Syndesmos Executive Committee Meeting,

Leningrad, September 14-17, 1976

The Executive Committee of Syndesmos, the World Fellowship of Orthodox Youth Organizations, met from September 14 to 17, 1976, at the Leningrad Theological Academy and Seminary, whose rector, Bishop Kirill Gundryaev, represents the Russian members of Syndesmos in the Executive Committee. Hosting the session was the Moscow Patriarchate.

Metropolitan Nikodim of Leningrad and Novgorod was present at the first session to welcome the committee and to pray for the success of its work. The metropolitan referred to Syndesmos as "unique in the Orthodox world" because it was the only inter-Orthodox organization of its kind. He also noted the role played by the Leningrad Theological Academy in the pan-Orthodox efforts for the ecumenical movement. This, he said, led to its joining Syndesmos, along with other theological schools of the Moscow Patriarchate, in 1971 during the last general assembly of Syndesmos held at the Hellenic College in Brookline, Massachusetts.

The session was chaired by the Syndesmos president, Albert Laham, from the Orthodox Church of Antioch.

The major decision of this session was to convene a general assembly of Syndesmos during the summer of 1977, usually held every three years. Various political and social factors in the world arena, as well as internal financial difficulties, have prevented the convening of an assembly since 1971.

The theme of the assembly will be: "Thy Kingdom Come" (Lk. 11. 2). In addition the assembly will (1) hear reports on the various activities sponsored since the last assembly and reports on the movements; (2) hold seminars on vital issues, and (3) plan programmes and projects for the following three years. Syndesmos has 26 affiliated

movements, that will be entitled to send delegations to the assembly.

Another decision of the Executive Committee was to convene a consultation on theological education immediately prior to the general assembly. Participants in this consultation will consist of three persons (students and professors) from every Orthodox theological academy and seminary.

The committee also heard a report on the Consultation on Orthodox Religious Education held in Neamt, Romania from September 6 to 10, 1976. This gathering of nearly 50 representatives from the Orthodox and Ancient Oriental Churches was organized by Syndesmos and the Curriculum Committee of the Ancient Oriental Orthodox Churches with the collaboration of the World Council of Churches. It was hosted by the Romanian Orthodox Patriarchate.

Also presented were reports on Orthodox youth activities in Africa, Latin America, Europe, the Middle East and North America.

The committee re-examined the role of Syndesmos as an inter-Orthodox organization in the Orthodox Church. It reaffirmed the importance of Syndesmos as a fellowship which provides young people from the Orthodox youth movements and the Orthodox theological schools with an opportunity to meet and pray together and seek through common reflection areas of cooperation in the service of God and to men.

It was felt that Syndesmos should maintain close relations with the leaders of the Orthodox Churches, in order to seek ways for developing inter-Orthodox cooperation.

In addition to their work sessions, the Executive Committee members participated in the worship life of the Leningrad theological schools and met with its 225 students. They also took



# Preparations for the 9th General Assembly of Syndesmos



The Executive Committee of the World Fellowship of Orthodox Youth—Syndesmos—met from September 14 to 17, 1976, at the Leningrad Theological Academy. A resolution was adopted at the meeting to hold the 9th Syndesmos General Assembly in the summer of 1977. The theme of the assembly is to be "Thy Kingdom Come" (Lk. 11. 2).

This was also the theme of the seminar for representatives of young people from the Russian and Finnish Orthodox Churches which took place on October 12, 1976, in Leningrad.

A delegation of Orthodox young people arrived from Finland at the invitation of the Russian Orthodox Church's theological schools and as a return visit to that of the delegation of students from the Leningrad Theological Academy in the summer of 1976. Such visits are a part of the contacts arranged by Orthodox youth organizations that are members of the Syndesmos.

35 people took part in the seminar representing the Finnish Union of Orthodox Youth, the Finnish Union of Orthodox Students, the Student Union of the Finnish Orthodox Church's Theological Seminary and the Moscow Patriarchate's theological schools.

The seminar was chaired by Bishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary and a member of the Syndesmos Executive Committee.

Three papers were read at the seminar. The first was on "Prayer and Life" by Rauno Pietarinen, a student

at the Finnish Orthodox Church's seminary. He considered the choice of two paths in the life of man: one leading to life and the Kingdom of God, the other to the eternal death of the soul. The man who chooses the path of life has to struggle with evil in the world.

Prayer unites us with God and joins us with each other during divine service. Prayer for others unites us spiritually with those for whom we pray, and prayer for the whole world links us similarly with all of mankind.

The external expression of prayer—the Sign of the Cross, bows and recitations—all serve to concentrate us and bring us to inner prayer. However, it is not through our external movements but by our own lives that we show ourselves to be the children of Christ. Many thousands of people have entered the history of the Church as ascetics who have attained the gift of unceasing recitation of the Jesus Prayer. But for both monk and layman the aim in life should be deification, union with God and attainment of His Kingdom. In this both monks and laymen should make the greatest efforts with the Jesus Prayer, which can be recited anywhere and at any time.

The prayers of the saints and of the Most Holy Mother of God for us make easier our journey along the path of life and salvation, the path to the Kingdom of Heaven.

The next paper was read by Father Leo Makkonen (from Turku), "Unity in the Eucharistic Communion. A Witness". Father Leo laid much emphasis in his paper upon the essence of the Church. "Unity," he said, "is the essence of the Church. Christ founded only one Church, so that only one Church can ever exist." The mission of the Church is to spread the Good News of salvation which God granted us through Jesus Christ. Unity does not mean only Church unity. The Church is called to *gather together in one all things in Christ* (Eph. 1. 10).

Our Saviour says: *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him* (Jn. 6. 56). In this way each one of us who takes part in

part in the service at St. Nicholas Cathedral where Bishop Anastasios Yannulatos (Church of Hellas), Vice-President of Syndesmos and a professor of theology at the University of Athens, had an opportunity to address the worshippers. Metropolitan Nikodim and Bishop Kirill, gave dinners in honour of the guests, and several excursions to religious and cultural sites were included in the programme of this highly successful meeting.



**Metropolitan Nikodim of Leningrad and Novgorod and members of the Syndesmos Executive Committee at the reception given in their honour**

the Holy Eucharist becomes a member of the Mystical Body of Christ, and the Church is seen to be Eucharistic in character, since the Eucharist cannot exist outside the Church.

The concept of the Eucharist as unity with Christ and with each other is shared alike by all Christian confessions.

In the Eucharist is the plenitude of catholicity. The Eucharist is a symbol of hope for all creation, showing the world an example of unity.

The relationship between the Church and the world is also expressed in the former's mission to preach to the world according to Christ's commandment, that we preach the Gospel to all creatures (Mk. 16. 15-16). Part of the task of preaching lies in witness, communion (or unity), and service.

One form of witness is missionary work, spreading the Gospel and other witness of Christ from whatever source: the Church, the parish, the priest or the individual Christian. Service is the part taken by the Christian in the life of the parish and his active social work for the good of mankind. Unity means

communion with others in faith, the desire for unity with the whole Church, with other Christian confessions and with all men of good will.

Preaching the faith is a continuation of the mission of Christ Himself, a mission which the Church continues to carry out to this day.

The third paper on the theme, "Thy Kingdom Come", was read by Vladimir Fyodorov, a student at the Leningrad Theological Academy. The speaker expounded the teaching of the Orthodox Church about the Kingdom of Heaven, about prayer and life, unity in the Eucharistic communion, and about Christian witness. We repeat the words "Thy Kingdom come" from the Lord's Prayer at every service, and in every personal prayer. The reason for this is the great need of every one of us to attain to the Kingdom of God: *But seek ye first the kingdom of God, and his righteousness* (Mt. 6. 33). The Kingdom of God is created by God through divine grace when man wills and seeks it. The concept of the Kingdom of God is closely linked with the concept of the Church; it is the aim of creation



and the aim of the work of Christ, and the Church is an aid to the realization of this aim in conditions of her earthly, temporal existence.

This teaching about the Kingdom of God is the main content of the Gospel's preaching. The Apostles received the commandment to spread the Gospel from the Saviour Himself: *...preach, saying, The kingdom of heaven is at hand* (Mt. 10. 7). The duty of their successors is to carry on this work uninterruptedly.

The history of the Russian Church tells of many missionaries—apostles of Orthodoxy—famous for their labours in the preaching of the Gospel. And how does the Russian Orthodox Church today fulfil the commandment of the Saviour to preach the Kingdom of Heaven?

A religious education is effected in the family and in the life of the parish. Almost every divine service in our churches is accompanied by a sermon from the priest, and these sermons are upon all conceivably different topics. Laymen play a large part in the life of the Church, which has many different opportunities for service. Laymen, as the people of God, carry out their ambassadorial mission both in the Church and in the world. Through her laymen, the Church is present in many and various social groups, and thanks to this she is one with all human society. The life of the Christian in society should be lit with that love for his neighbour which was shown by Christ our Saviour.

In the paper read by Metropolitan Nikodim of Leningrad and Novgorod called "Cooperation Between Christians and Non-Christians and Their Common Efforts for the Good of Mankind" at the "Arnodshain-IV" theological dialogues, the Metropolitan said: "The Church cannot ignore the good intentions which exist outside her walls... the Church's mission is realized through the interaction of two forces: the Divine, through the grace of the Holy Spirit, the Comforter, and the human, through the preaching of the

Gospel and the putting into practice of its ethical norms... For Christians to remain introverted, cut off from the others who live in the world, is the kind of action that is condemned by the Founder and Enlightener of all creation, Who said: *Ye are the salt of the earth* (Mt. 5. 13). (*Theological Studies*, pub. Moscow Patriarchate, Issue No. 10, pp. 157-159).

After the papers had been read there was a discussion. Among the subjects discussed, the most interesting for those present were inter-Communion, with which the Finnish Orthodox are familiar from the practical, psychological and dogmatic point of view; the question of belonging to the Church (the boundaries of theological pluralism) and its truth (whether the unanimity of the members of the Church in matters of doctrine is enough to guarantee Church unity); the Kingdom of God in its historical and eschatological perspectives; the practical part of Christians in the life of the world today; and the theological foundation of the movement for peace and the struggle for social justice.

The members of the Syndesmos seminar also took part in the celebrations to mark the 30th anniversary of the re-opening of the Leningrad theological schools (1946-1976).

Hieromonk MARK SMIRNOV  
4th-year student at the LTA

## IN BRIEF

**Serbian Church.** The annual session of the Holy Synod of Bishops of the Serbian Church was held in Belgrade on May 25-31, 1976, under the chairmanship of His Holiness Patriarch German of Serbia. The diocesan hierarchs of the Serbian Church took part in the sessions, at which, in particular, the new committee of the Synod was elected: chairman—His Holiness Patriarch German of Serbia and members—Bishop Valerian of Šumadija, Bishop Nikanor of Bachka, Bishop Vasilije of Žiža and Bishop Hrizostom of Braničevo.

("Glasnik," 1976, No. 6)



## Address Delivered by His Holiness Patriarch PIMEN

on October 8, 1976

Your Holiness Baselius Mar Thoma Mathews I, Patriarch-Catholicos of the East,

Your Eminences, Your Graces, beloved fathers, brothers and sisters in Christ, dear guests,

Today we are solemnly honouring the memory of the passing of St. Sergiy of Radonezh, the Miracle Worker of All Russia, a pillar of the Christian faith and the spiritual father of many generations of monks.

From century to century, from generation to generation, people fervently preserve in their hearts the memory of St. Sergiy, the founder of monasticism in the north, and the holy intercessor for his country and his people at the throne of the Almighty. They remember the man who was the first to shatter the deep silence of the forest that once stood in this area, and offered up praise to the Life-Giving Trinity—the Source of Life.

During Divine Liturgy today we offered up our fervent prayers to St. Sergiy—prayers concerning our personal and general needs—and experienced the joy of spiritual communion.

The joy of our celebrations is further deepened by the fact that emissaries of the Ancient Syrian Church of India, led by His Holiness the Patriarch-Catholicos of the East, who are close to us in faith and the Christian life, prayed with us today in our Lavra's holy cathedral.

On behalf of the episcopate, clergy and congregation worshipping in this ancient and magnificent cathedral, I bid you welcome, Your Holiness Baselius Mar Thoma Mathews I and all the members of the delegation accompanying Your Holiness.

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Delivered in the Cathedral of the Dormition at the Trinity-St. Sergiy Lavra on the Feast of St. Sergiy of Radonezh in the presence of foreign Church delegations.

We are glad that your Holiness's first visit to our country has coincided with this special day for us.

We value the close communion between our Churches and hope that cooperation will continue and will serve the glory of God and the benefit of mankind.

We also welcome with heartfelt love the representatives of the Holy Roman Catholic Church, from the ancient city of Rome, who have shared our celebrations, as well as the many pilgrims who have come from Japan, the United States and Yugoslavia.

Our Church is constantly striving to follow the ecumenical path. It is not just a matter of good intentions; we also take practical steps and pray fervently all the time to our Heavenly Father that, through the intercession of the God-bearing St. Sergiy, the Hegumen of Radonezh and the Miracle Worker of All Russia, He may strengthen our efforts and bless our work to achieve Christian unity; also that He may bring closer the time of full communion in the faith and the confession of His Holy Name with one heart and one mouth, and that He may assemble us all round the One Eucharistic Cup.

We believe deeply in the success of the holy and noble struggle to establish blessed and long-desired peace on earth, and to build the foundations for the Churches' calm and fruitful accomplishment of their apostolic mission.

We hope that the visit of Your Holiness and all our beloved guests to our country and to this holy monastery will be highly successful, will help to develop friendly relations between our Churches and our peoples, and will promote the Christian unity for which we long wholeheartedly.

"May the grace of our Lord Jesus Christ and the love of God the Father and the communion of the Holy Spirit be with you all."



# Speech Delivered by His Holiness Patriarch PIMEN at the Reception Given in Honour of His Holiness BASELIUS Mar THOMA MATHEWS I

on October 12, 1976

Your Holiness, beloved brother in Christ, Baselius Mar Thoma Mathews I, Catholicos of the East and Metropolitan of Malankara.

Deeply respected members of the delegation of the Syrian Church of the Catholicosate of the East,

Venerable hierarchs, fathers and brothers, dear friends,

Recalling the words of David the Prophet and Psalmist *Behold, how good and how pleasant it is for brethren to dwell together in unity!* (Ps. 133. 1), we wholeheartedly rejoice at the visit of Your Holiness and your companions to the Russian Orthodox Church and to our country, for we regard it as a sure sign that the above saying will become reality.

Our Churches have different histories and traditions. The Church of the East adopted the teaching of the Apostles Thomas and Thaddaeus, extended in antiquity from Mesopotamia to the southern extremities of India, firmly preserved the traditions of Antiochene theology and also retained the grace of Apostolic Succession from the Chaldean and Persian inheritors. The Russian Orthodox Church belongs to the Byzantine tradition, which borrowed a great deal from the religious thinking of Alexandria and was also familiar with Western theology. The differences in history and theological traditions do not, however, impede mutual understanding in the two Churches. We regard as extremely important the fact that the division of the theological views has been ended in the new life currently displayed by the Syrian Church of the Catholicosate of the East. Indeed, the Antiochene theological tradition of this Church did not in its time hinder the restoration of the Apostolic Succession and the proper organization of

Church life with the help of the Syrian Church of the Alexandrian tradition. We mutually value the piety of both Churches, we welcome the increasing agreement between our theologians and those in our Churches who are striving to serve the modern world, and we feel a growing sense of community. May the Lord grant that through agreement and community we come to realize our common sobornost within the One, Holy, Catholic and Apostolic Church in which we all believe, phrasing our confession in the words of the Niceno-Constantinopolitan Creed, which is shared by both Churches. That will be the time when our brotherhood will become complete.

Let me take this opportunity of mentioning the services rendered by the hierarchs of the Syrian Church, who have worked for better mutual understanding between our Churches: His Beatitude the late Baselius Ougen I of blessed memory, Metropolitans Paulose Mar Gregorios and Kora Philipos, and others have always been firm friends of the Russian Orthodox Church. But it is not just hierarchs who deserve mention here. The clergy and laity of the Syrian Church who have visited us or studied at the Leningrad Theological Academy, and the ordinary believers who lovingly welcomed members of the Russian Orthodox Church have all made their own contribution to mutual understanding between our Churches. They have also worked to strengthen friendship, mutual understanding and cooperation between the peoples of India and the Soviet Union. Our closer ties were actually effected through the Indian Church's highest educational establishment, the Old Seminary in Kottayam. We cordially greet our dear Indian friends, we hope that the theological centre in Kottayam will continue to flourish, and we look forward to even closer ties between hierarchs, clergymen and laymen and between the

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For an account of the visit to the USSR paid by the delegation of the Syrian Church of the Catholicosate of the East, see p. 14.

# Second Round of Orthodox-Reformed Conversations

Leningrad, October 20 to 24, 1976

## COMMUNIQUE

The first session of the Orthodox and the Reformists took place in Debrecen, Hungary, in 1972, sponsored by the College of Doctors of the Debrecen Theological Academy of the Reformed Church of Hungary on the initiative of Bishop Tibor Bartha.

The present conversations, held in Leningrad under the sponsorship of His Eminence Metropolitan Nikodim, were attended by 26 theologians. Thirteen Reformed Church participants came from Czechoslovakia, Hungary, Scotland, Switzerland, the USA, and the USSR. There were also 13 Orthodox theologians from Czechoslovakia, Finland, Hungary, the USSR and Yugoslavia.

The opening of the session was preceded by divine service in the academy's church, led by Bishop Kirill of Vyborg, Rector of the Leningrad Theological Academy, who conveyed greetings from Metropolitan Nikodim, who was unfortunately prevented from attending because of ill health. Dr. James I. McCord, President of

Princeton Theological Seminary, USA, responded on behalf of the Reformed Church delegation.

At the opening session it was unanimously agreed that Bishop Kirill of Vyborg would be chairman from the Orthodox side and that Dr. James I. McCord would be co-chairman from the Reformist side.

Bishop Kirill read a substantive message of greetings and wishes for success to the conference from His Eminence Metropolitan Nikodim.

The themes of the conversations were (1) The Holy Eucharist in the teaching of the Orthodox and Reformed Churches; (2) The positions of the Orthodox and Reformed Churches on Christian service for the good of society.

Basic reports on the doctrine of the Eucharist were made by Prof. Dr. David Willis, San Francisco Theological Seminary (USA), and Bishop Mikhail of Astrakhan and Enotayevka (USSR). Three major papers were read on the theme of Christian service for the good of mankind by

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theological schools of the Catholicosate of the East and the Moscow Patriarchate.

Your Holiness, the first visit ever paid to the Russian Orthodox Church by a Primate of the Syrian Church of the Catholicosate of the East has coincided with preparations for the world religious conference for peace, justice and progress. You, Your Holiness, have honoured the forthcoming inter-religious gathering by taking it upon yourself to act as its honorary patron. This is highly significant, for not only does it attest to your personal feeling for the Russian Orthodox Church, but it also underlines the importance of the common Christian and religious cause that we, as Christians, are called upon to serve after the manner and example of Christ, for He came into the world *to minister, and to give his life a ransom for many* (Mt. 20. 28). Through our service of peace we are confirming the mystery of the Incarnation, and at the same time we are realizing the love for God and our neighbour according to the Gospel. In the World Council of

Churches and the Christian Peace Conference and on other occasions, the representatives of the Russian Orthodox Church and the devout members of the Syrian Church have repeatedly shown the world their Christian witness and willingness to minister to the needs of mankind today and to future generations. A similar opportunity now awaits us today—to affirm what is concrete and urgent in a number of world issues, such as peace, justice and co-operation among nations. May our efforts in the service of peace be crowned with success.

Allow me, beloved guests and dear friends, to propose a toast to the proliferation of close ties between the Syrian Church of the East and the Russian Orthodox Church.

May the friendship existing between the Indian and Soviet peoples consolidate!

Long life to the most venerable Primate of the Syrian Church, His Holiness Baselius Mar Thoma Mathews, Catholicos of the East!

Your health, dear guests!



Bishop Dr. Tibor Bartha (Hungary); Dr. Eugene Carson Blake (USA); and Prof. N. A. Zabolotsky (USSR).

Discussions at plenary sessions led to work in sub-groups and to results briefly stated here. As an introduction the participants in the conversations noted that although no specific attempts were made to state full agreement, a remarkable area of convergence appeared on many issues, pointing to an underlying agreement stemming from a common basis in biblical, patristic, and historical development shared by both the Orthodox and Reformist traditions.

In connection with the first theme, the Holy Eucharist, it was agreed that:

(1) The Eucharist is a Sacrament in which the Lord Jesus Christ Who has suffered and is glorified, is really present in His perfect Divinity and His perfect Humanity, communicating Himself to the believers through their partaking of His True Body and His True Blood. The difference lies in the understanding of the presence and character of the ontological changes which take place during the consecration of the offered bread and wine, as well as of the nature of the connection between the presence of the Lord and the consecrated Eucharistic elements.

(2) For a long time the understanding of the sacrificial character of the Eucharist differed greatly on both sides. The progress made through ecumenical and inter-confessional discussions allows to clarify more precisely the nature of the possible agreement, as well as of the differences which are still hard to overcome.

The Eucharist is not a repetition of the Sacrifice made on Golgotha, but it is Eucharistic Sacrifice which relates the heavenly ministry of the Eternal High Priest with the sacrificial ministry of His Church on earth. The Eucharist is a holy rite that includes the sacrificial supper, i. e. partaking of the Body and Blood of Christ. The Celebrant of the Eucharist is the Lord Jesus Christ Himself.

All those who confess Christ and are included in His Body, the Church, through Baptism, represent the *royal priesthood* (1 Pet. 2. 9) and offer themselves as a *living sacrifice, holy, acceptable unto God* (Rom. 12. 1).

The person who heads the liturgical act is known in every tradition as the officiant who accomplishes the liturgical action in which the whole of the sacrificial action of Christ and its beneficial results are enacted before the eyes of faith, for the grateful remembrance of the Act and for the perception of the benefits acquired through the Sacrifice made on Golgotha.

(3) Along with the agreement reached by the participants in the discussion, they have identi-

fied certain areas requiring further careful study in the spirit of brotherly love and frankness for which the past conversations have been noted. Among them are the following:

(a) an exact exposition of the nature of the Apostolic Succession which, as claimed by both sides, is preserved by their Churches;

(b) an exact definition of the character of the functions carried by persons ordained to the administration of Sacraments;

(c) ways of expressing Eucharistic benefits in terms comprehensible and persuasive to contemporary men and women, acquainting them with the power of this Sacrament.

The discussion of the second theme — “Christian Service for the Good of Mankind” — led to the following results: In celebrating the Eucharist the Church experiences and confesses the deepest mystery — the central event of her faith, namely, her mystical union with Christ, Who sacrificed Himself on the Cross once for the whole of mankind, and Who as the Risen and Living Lord of the Church continues to offer Himself for a mystical union with His people.

## I

Therefore the Church must consider herself a sacramental community both in celebrating the Sacrament and in the fact that she is the sacramental symbol of God's salutary will for all mankind.

## II

The Church must consider herself as a serving community (community of service), because she was founded by Christ Himself Who *came not to be ministered unto but to minister* (Mt. 20. 28); for it is her bounden duty not only to feed upon the Living Bread (Christ) but also to proclaim Him by word and deed, recognizing the deep connection between the Word and Sacrament on the one hand, and on the other, to proclaim and embody God's will in a definite historical (social, political, economic) context in which she finds herself, as a serving community.

## III

That is why she must consider herself a community responsible for the life of men and women, insofar as life is lived in a definite historical context. She must not keep silent therefore on the burning issues of the day.

Having taken into consideration the above, we agree that the most decisive point in the responsibility of the Church today is to defend peace and justice in the world in general; to work for the further strengthening of the policy of detente and disarmament between the great powers by promoting the spirit of the Helsinki Agreements throughout the world; to work for a new economic order which will bring freedom from fo-

reign domination and hunger to the peoples of the developing countries; and to work especially for a responsible utilization of technology in harmony with basic requirements for maintaining a sound environmental ecological balance.

Therefore we pray that the coming World Religious Conference for Lasting Peace, Disarma-

ment and Just Relations among Nations, which will take place in Moscow in June 1977, may be blessed in achieving its aims.

During the session period opportunities were graciously provided for a number of visits to Orthodox churches in Leningrad and Novgorod and to see the historical and cultural riches of these cities.

## **Address by Metropolitan NIKODIM of Leningrad and Novgorod for the Opening of the Conversations**

Beloved brothers in Christ, dear delegates, participants and observers,

I cordially greet you as welcome guests who have come to our city from different countries, summoned by your Christian vocation, in order to develop and confirm ecumenical brotherhood and cooperation. It is particularly pleasant for me to be addressing these few words of introduction to you here, at the Leningrad Theological Academy and Seminary, both of which I have cherished ever since my student years and which it is now an agreeable part of my duties to supervise.

A few days ago our theological schools celebrated the 30th anniversary of their reopening. The intervening years have been not only a time of re-establishment and internal development; they have also been a period of intensely creative work, which has taken the form of the thorough training of Church workers, various theological research, and the elaboration of urgent matters that are of great practical importance to Christian living in the modern world. Ecumenical problems in all their variety feature prominently among these urgent matters. The Leningrad Theological Academy is one of those theological centres of our Church in which ecumenism is already a traditional legacy of the previous divinity school. The professors and lecturers here do a great deal of work on the problems of Christian unity and take an active part in various ecumenical organizations, their commissions, working groups and so on. Members of different confessions have given lectures and read papers here. Prominent ecumenical leaders have been made honorary members of our academy.

This Assembly Hall has seen many a lively debate arising from the defence of a thesis by theologians, whom we do not, by tradition, refer to as Orthodox. In front of large audiences of professors, students, the city's clergy and members of Church communities, the speakers at ecumenical gatherings have presented reports and news about the World Council of Churches (the sessions of the WCC Executive Committee and its Central Committee, the proceedings of its General Assemblies, etc.). You may therefore, dear friends, feel perfectly at home here, and I am glad to welcome you all as brothers in this house dedicated to St. John the Divine, the Apostle of Love and the first theologian.

Four years have passed since the beginning of the dialogue between the Reformed and Orthodox Churches. At our first theological conversations, which were held in Debrecen (Hungary) in September 1972, we discussed the important theme of Tradition and the present day. We pointed out then that Tradition is not just the sacred legacy of the Early Church which must be carefully preserved and transmitted to posterity; Tradition is also the eternally living impulse of spiritual creation, a real power that is constantly at work in the Church, linking the past with the present, without any break with the past and without any abrupt and unjustified leaps or bounds either forward or sideways. The life and activities of the Church must be determined by Tradition at each historical period of her being. If the Christian community loses its organic link with the spiritual experience accumulated over many centuries, it forfeits the basis for



its existence in the future. With the loss of the rich treasury of the Church's self-awareness, a state of unrest sets in, leading to departures from the Truth, such as the "death of God" school, the so-called "theology of secularity" and other subjectivist deviations.

During the first conversations both sides also pointed out (each, admittedly, in its own way) that the Sacraments, particularly the Eucharist, are a manifestation of Tradition in Church life. The doctrine of the Holy Eucharist is now included as a theme for the present conversations and will be one of the main topics for joint discussion.

For the Christian consciousness, the Holy Eucharist is not only the kernel of divine worship, the hub of liturgical and spiritual life, but also the living witness of faith in the Lord Jesus Christ as the Saviour and Redeemer of the World. Being the Sacrament of Church life, the Eucharist organically unites within itself the liturgical experience and the fundamental truths of Christian dogma. Consequently, by exploring the content and meaning of the Eucharistic service, one attains a deeper understanding of the essence of the Church and her world view.

Because of the Eucharist's significance, theologians of all confessions are currently giving great attention to the study of the Sacrament, taking as their starting point the relevant doctrines of different confessions, the Eucharistic texts, liturgical practice and all else that will help to clarify Eucharistic theology. Important work in this field has been performed by the WCC Commission on "Faith and Order", which drew up a declaration on the Eucharist, taking account of the different views. This carefully prepared document is now being studied by the WCC member-Churches, including the Moscow Patriarchate.

The Eucharist has repeatedly been the subject of bilateral theological talks. This summer, for instance, theologians from the Moscow Patriarchate and the Evangelical Church in Germany (FRG) held conversations on the Eucharist, devoting a series of papers to it. At their first conversations (1970) and the second (1971), representatives

of the Moscow Patriarchate and the Evangelical-Lutheran Church of Finland examined the Eucharist from the point of view of its inner essence and significance for Christians. Having identified the convergences and divergences in their understanding of these matters, the theologians of both Churches agreed that the Eucharist could not be a means of achieving inter-confessional unity where there still remained doctrinal differences. This is a point that I should like particularly to emphasize. We should not be dismayed by divergences. On the contrary, they oblige us to make serious and responsible efforts to achieve mutual understanding and reach doctrinal agreement. Impatience in ecumenical dialogue or in various intercommunions, can only harm the cause of genuine Christian unity.

Despite the far-reaching discussion of the Eucharist that has been taking place in recent years, it cannot be said that the topic is now exhausted. Its content is so profound and broad, so important and relevant that it will continue to be the focal point of future bilateral and multilateral ecumenical gatherings. The inner richness of the Holy Eucharist, that supreme treasure of the Church of Christ, should constantly stimulate theological reflection on the great Sacrament through which it has pleased the Lord to grant eternal life to those who believe in Him (Jn. 6. 51-58).

The Eucharist can be examined from different sides. The most important aspects are, of course, those that derive from its very essence. But there are others (e.g. the ecclesiological and eschatological aspects) that should not be overlooked either. There is no need for me to dwell on or emphasize any one of them. The papers and the discussions on them will determine both the direction in which our dialogue proceeds and the points on which we must concentrate this time.

The second theme of our conversations revolves round Christian service to human society. This theme is closely linked with the first one, just as the commandments to love God and one's neighbour are closely linked. The content of the Eucharistic service shows

that, as she carries out the Bloodless Sacrifice, the Church offers up prayers for all who are afflicted or who are in need of God's mercy and help, for world peace and for the good of all mankind. Needless to say, concern for the environment and for man in it should not be confined to prayer alone. Concern must also be demonstrated by effective participation in the world's destiny.

The most important problem today, which Christians of all confessions are making active attempts to solve, is that of preserving peace on earth. Peacemaking tasks receive a great deal of attention from the World Council of Churches. Such Christian organizations as the Conference of European Churches, the Christian Peace Conference, Pax Christi Internationalis and many others are engaged in solving the problems of preserving peace. Christians throughout the world are coming increasingly to realize it as their duty to do their utmost in this field and to activate their peacemaking work through close cooperation between confessional and interconfessional, national and international Christian organizations, and through the resolution of peacemaking problems in bilateral talks between Churches. Furthermore, Christians regard it as their duty to support the world peace movement by means of active participation in non-ecclesiastical organizations seeking to strengthen peace, friendship and cooperation among nations.

Recent years have seen a most encouraging development: the followers of different religions are consolidating their peacemaking efforts, as was clearly demonstrated at the meeting between the religious leaders who attended the World Congress of Peace Forces in 1973. They all agreed "that religious groups must support in every way all positive movements in contemporary international life and must serve to promote detente and a just peace so that the brotherly cooperation of all people becomes a reality for all mankind, and that international detente becomes an irreversible process." (Communique of the Meeting; *JMP*, No. 12, 1973, p. 31). Recognizing that the success of peacemaking depends largely on religious

people's cooperation among themselves and with all men of good will, those who attended the meeting stressed that the adherents of different religions should constantly seek fresh opportunities to further this aim (*ibid.*). This did not remain just another good intention. The Preparatory Committee for the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations, which will be held in Moscow in 1977, is already functioning successfully. At its enlarged meeting held at the end of March 1976 the committee adopted an "Appeal to Religious Figures" which mentions the aims and tasks of the forthcoming conference (*JMP*, No. 6, pp. 35-37). The conference, we are told, "will have to unite the peace-loving forces which are inspired to peacemaking by the teachings of their religions and by a realistic understanding of the events in the contemporary world" (*JMP*, No. 6, 1976, p. 38).

Thanks to the joint efforts made by peace forces, definite results and successes have been achieved in the drive to build good relations among countries and peoples. The signing of the Final Act at the Helsinki Conference with its indivisible Ten Principles was a particularly notable event. It is undoubtedly important not just for the confirmation of peace in Europe, but also for improving the atmosphere in relations among countries throughout the world. While welcoming the Helsinki Agreements, however, we cannot forget that there are still opposing forces, and so we are faced with the responsible task of doing our utmost to assist the implementation of the decisions made at Helsinki.

We must also remember the problems confronting our brothers in Asia, Africa and Latin America, and we must make every effort to give them effective help. In this connection, it is important to stress that for Christians the preservation of peace does not mean just the elimination of war and its causes. Christian peacemaking, in the broad sense of the term, requires that man should be protected from all possible privations, from need, suffering, hunger, persecution, exploitation, racial discrimination and other forms of injustice. Consequently, while serving the



good of mankind, Christians always have great scope for bearing the best witness to their faith (Mt. 5. 16).

When considering service to the world, one must bear in mind that two dangers or two extremes may be lurking here—dangers against which Dr. Visser't Hooft warned at the 4th General Assembly of the World Council of Churches: "A Christianity that has lost its vertical dimension forfeits its salt and becomes not only lifeless in itself, but also useless to the world. Similarly, a Christianity that tried to turn its vertical concentration into a means of evading responsibility for human society, responsibility for people's lives, would, in effect, be rejecting the meaning of the Incarnation and denying God's love for the world, which was revealed in Christ" (*JMP*, No. 6, 1969, p. 56—Russian edition).

The World Council of Churches and other Christian organizations show a lively interest in the burning problems of the modern world, and Christians have already made a sizeable contribution towards resolving them. But the future of the world and humanity must always be the concern of the common Christian service to the world as well as that of the WCC. Our duty requires it. I should like to hope that these conversations, too, will contribute towards accomplishing the practical tasks confronting Christians as they try to eradicate evil from the world and to create a common good for the whole of mankind.

Dear brothers and sisters, I sincerely wish you all God's help in your work. May the God of peace and love strengthen your efforts to bring about fruitful cooperation in the holy cause of establishing Christian unity and peace on earth. I regret that illness, which has confined me to my sickbed, prevents me from addressing you personally, welcoming you and working with you.

My closest assistant, His Grace Bishop Kirill, will convey these words of mine to you.

#### ECUMENICAL CHRONICLE

A delegation of the Roman Catholic Church visited the Soviet Union from October 3 to 10, 1976. It was comprised of Archbishop Antonio Javierre, Secretary of the Congregation for Ca-

tholic Education (head of the delegation), Monsignor Andrea de Montezemolo, Secretary of the Papal Commission on "Justice and Peace", and Father John Long, a member of the Secretariat for Promoting Christian Unity.

On October 4, the guests were received at the Department of External Church Relations by its head, Metropolitan Yuvrenaliy of Tula and Belev.

On October 5 and 6, the delegation visited Leningrad, where the guests met representatives of the teaching staff and student body of the Leningrad theological schools, and were received by the rector, Bishop Kirill of Vyborg. The discussion touched on questions relating to the structure of theological education in the Roman Catholic Church, ecumenical problems, and questions of social justice.

On October 8, the Feast of St. Sergiy of Radonezh, the guests attended the celebrations at the Trinity-St. Sergiy Lavra and the reception in honour of the feast given by His Holiness Patriarch Pimen, at the end of which they were accorded an audience with His Holiness.

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At the initiative of the FRG Federation of Protestant Youth, the 8th General Assembly of the European Ecumenical Youth Council was held in the Evangelical Church Youth Centre in Hesse-Nassau in Höchst Odenwald (FRG) from October 10 to 16, 1976.

Eighty youth representatives from 19 European countries took part in the assembly's work, the theme of which was "Proclamation in Action". The basic work was carried out in groups, and particular attention was given to questions relating to principles of faith and ethical action. This included use of the Bible, and the quest for concrete goals and tasks for our activity. The general assembly received information on preparations for the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations to be held in Moscow in June, 1977, and passed a resolution for the participation in it of the European Ecumenical Youth Council.

The President of the Evangelical Church in Hesse-Nassau, Dr. Helmuth Hild, honoured the general assembly with his presence and delivered a welcoming speech to the participants. At the close of the assembly, Dr. Hild gave a reception in honour of the participants.

Delegates from the Russian Orthodox Church to the assembly were: Father Iosif Pustoutov, a member of the Executive Committee of the European Ecumenical Youth Committee, Hieromonk Markell Vetrov, N. G. Teteryatnikov, and B. B. Vik.

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Dr. Robert V. Moss, President of the United Church of Christ in the United States and a member of the Central Committee of the World Council of Churches passed away on October 25, 1976.

Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe and a president of the World Council of Churches, and Metropolitan Yuvrenaliy of Tula and Belev, Head of the Department of External Church Relations of the Moscow Patriarchate, sent the New York central office of the United Church of Christ a telegram of condolences.



## St. Petr of Moscow, Metropolitan of Kiev

**D**ecember 21 (January 3) marks the 650th anniversary of the passing away of the great saint of the Russian land, Metropolitan Petr. Veneration of this saint which began soon after his death, has grown over the years and acquired new forms. St. Petr was especially venerated in Moscow. This is not surprising, for he prophesied a great future for the city. Addressing the Muscovite prince, Ioann Danilovich Kalita, he said: "If, my son, you heed my words and you erect in your city a church to the Holy Mother of God, you will be glorified above all other princes, and your sons and your grandsons and all your descendants will be glorified, and this city will be glorified in all Russian cities, and there will be saints among those who live in it, and it will lay its hands on the shoulders of its enemies, and it will glorify God, and my bones will be placed to rest in it."<sup>1</sup> St. Petr's spiritual testament, which has come down to us in his Life, is, in its way, the "Annunciation" of Moscow. It gives a memorable account of his most important episcopal work, in spiritually uniting the Russian Christians around Moscow during a time of enmity, hatred and internecine strife. St. Petr predicted that the young and growing city of Moscow would possess the power to unite the Russian lands, to put an end to fratricidal wars, and to consolidate the Russian people in their struggle for national independence with the Horde.

St. Petr was born in Carpathian Galicia in the 13th century at the time of Prince Daniil Romanovich Galitsky (killed by the Horde in 1245). Little information has survived about St. Petr's family: we know that his father was called Fyodor, and that his mother, described in his Life as "most devout", had a miraculous dream shortly before her son's birth, in which she held in her arms a lamb, strewn with flowers...

At the age of seven, Petr started to learn to read and write, and at twelve he entered a monastery, where he worked with humility in the kitchens, "and carried water for all the brothers and firewood on his shoulders (p. 308). In the monastery he learned how to paint icons, and "was a wondrous icon-painter", painted "an image of our Lord Jesus Christ, of the Holy Mother of God, of the Prophets and Apostles, the martyrs and saints" (p. 308). His diligence in observing fasts, in prayer, labour and charity evoked the veneration of all. The young ascetic felt an urgent calling to the hermitic life. He withdrew to the Rata River and here he "built a church dedicated to the Saviour", but soon brothers joined him and he "created" a monastery, "instructing them in the salvation of their souls" (p. 308). Part of the modern village of Dvortsy, standing on the site of the former monastery named after the Church of the Transfiguration of the Saviour (Spas-Preobrazheniya), is called Spasskaya. The forest on the right bank of the Rata River is called Petr's forest. According to the legend it was here that St. Petr hewed himself a cell. There are other memorial places, too, such as "Petr's corner", "Petr's vale", "Petr's glade". The church in Dvortsy has preserved "St. Petr's log", revered by the local populace as one of the logs, with which, as the legend tells, the Church of the Saviour or Petr's cell was built. According to the legend, St. Petr built both the church and his cell with his own hands.<sup>2</sup> The monastery which he founded existed for many years.\* As hegumen of the monastery, Petr did not cease his labours as an icon-painter. His icons were highly esteemed by his contemporaries. Thus, when Petr presented an icon to Metropolitan Maksim of Kiev, the latter "adorned it with gold and precious stones, and prayed before it, asking

\* During the Polish domination it was taken over by the Uniates Basilian, and was closed down at the beginning of the 19th century.



mercy for the world" (p. 309). After Metropolitan Maksim's death Hegumen Gerontiy craved to "assume episcopal dignity", and, seizing the metropolitan's crozier and vestments, and the icon which Petr presented to Metropolitan Maksim, he set off with his followers to Constantinople, to ask the Patriarch to place him on the metropolitan's seat. Gerontiy's brazen action aroused the indignation of the Galician prince, Yuriy Lvovich. For a long time the Galician princes had been seeking to establish a metropoly for the dioceses of Galicia and Volyn. Prince Yuriy Lvovich suggested to Hegumen Petr that he go to the Patriarch to seek his blessing and to occupy the new metropolitan's seat. Not wishing to cause a division in the Russian metropoly, Petr declined this suggestion. Then the Galician prince sent Petr with his ambassador to Constantinople to deliver a charter to the Patriarch, in which he had secretly written that "he asked to see this same Petr on the bishop's throne".<sup>3</sup> The saint "was assisted by the wind" on his journey, while Gerontiy's ship "went astray in the sea, and wandered for many days" (p. 309), and Gerontiy had a warning from the icon of the Mother of God, painted by Hegumen Petr: "Thou wilt not be able to receive me, nor wilt thou acquire a great ministry, but he by whose hand I was created will apprehend me, for he shall be a hierarch" (p. 309).

When the venerable Hegumen Petr entered the cathedral to see Patriarch Athanasios, "the church filled with fragrance, and the Holy Patriarch Athanasios comprehended in his heart that Petr was sent by God on a saintly path, to be blessed and made metropolitan" (p. 309). St. Kiprian, the author of a famous version of the Life of Metropolitan Petr, writes that he himself "knows from certain true accounts" that St. Petr's face was "illuminated with a light that caused all the officiants with the Patriarch to be astounded."<sup>4</sup> A few days later the ill-fated Gerontiy also arrived in Constantinople. The Patriarch took from him the metropolitan's crozier and vestments, and the icon painted by Hegumen Petr, and handed them all to St. Petr, Metropolitan of Kiev and All

Russia. St. Petr travelled safely from Constantinople to the capital of the Russian Metropoly, Kiev. However, he was not to remain there for long, because the city was razed almost to the ground by the Tatars. In 1309 St. Petr moved to Vladimir, where he assiduously performed his archpastoral duties.

The episcopal work of Metropolitan Petr was imbued with self-sacrifice and diligence. Tirelessly he travelled round his sees, teaching and edifying his flock. The author of his Life likens his care of his flock to the ministry of the universal hierarchs: "When he arrived in his metropoly he began teaching the peasants, who had been led astray and become weak in their faith from association with pagans, preaching the Gospels and the Epistles, as had Basil the Great, John Chrysostom and Gregory, who travelled across the lands of Volyn and Kiev expounding the Scriptures, and at the same time set an example with their own humility, in this way sowing true faith amongst the peasants" (p. 309). At the time of the metropolitan's visit to Bryansk, Prince Vasiliy Aleksandrovich with his Tatar cavalry entered the city, demanding that his uncle Svyatoslav Grebovich give back the city, which he had taken from his nephew. Metropolitan Petr, in his peacemaking endeavour, urged Svyatoslav to return the principality to Vasiliy and to make peace with him. "My son, share the principality with Prince Vasiliy, or flee from the city." But Svyatoslav replied: "The citizens of Bryansk will not let me go, my lord, and they wish to lay down their heads for me." "And there was a fierce battle," observes the chronicler, "the people of Bryansk gave up their Prince Svyatoslav, threw down their standards and fled." Prince Svyatoslav was killed on the 2nd of April, and Metropolitan Petr locked himself in the church and "here God preserved him from the pagans."<sup>5</sup>

However, not everyone was reconciled to Petr's appointment, and soon after St. Petr acceded to the metropolitan's seat the Bishop of Tver sent Patriarch Athanasios a denunciation of him.<sup>6</sup> The accusations levelled against the saint were so serious that the

Patriarch immediately sent one of his clergy to hold a trial by council. The council took place in 1310 or the beginning of 1311 in Pereyaslavl-Zalesky. It was attended by two bishops—Andrey of Tver and Simeon of Rostov—hegumens, monks and priests, as well as by princes and boyars. Grand Duke Mikhail Yaroslavich, who was away fighting the Horde, was represented by his two sons Dmitriy and Aleksandr. The accusations levelled against St. Petr were rejected by the council.<sup>7</sup>

After the Pereyaslavl council, St. Petr threw himself with even greater zeal into the fulfilment of his ministry. Three of the saint's instructive epistles have come down to us. In his Exhortation to Priests and Laymen the saint introduces a special ruling with respect to widowed priests: "If a priest should lose his wife through death, he should enter a monastery and retain his priesthood, but if he should remain in the world and give preference to its pleasures, does not chant (i.e. serve), nor heed my word, then he shall not be blessed, nor any who commune with him."<sup>8</sup> Another of Petr's epistles, addressed to bishops, priests, archimandrites, hegumens and all Orthodox Christians, contains instructions to priests, admonitions to monks and exhortations to laymen.<sup>9</sup> The third epistle "a teaching to my children the hegumens, priests and deacons" gives guidance in the priestly calling.<sup>10</sup>

In his pastoral visits to the cities of Russia, Metropolitan Petr started to pay increasing attention to Moscow. He also grew very fond of its devout prince, Ivan Danilovich. A year before his death he transferred the metropolitan seat from Vladimir to Moscow. There, in 1325, he consecrated Archbishop Moisey of Novgorod and, together with other bishops, laid to rest the body of Prince Yuriy Danilovich, who had been killed fighting the Horde. The author of the Life wrote as follows about the choice of Moscow as Metropolitan Petr's permanent residence: "After visiting many cities he chose a city famed for its humility, called Moscow, whose prince was a man of piety, by name Ivan, son of Daniil and grandson of Aleksandr, charitable unto holy churches and beggars, devoted to the

reading of sacred books and the follower of holy teachings. He took up abode in this city and spake unto the pious prince: 'On my son! Great is your piety, listen now to what I say.' The saintly metropolitan swore fidelity to the pious prince and said: 'Let there be founded here a stone church to the Holy Virgin Mother. The faithful prince bowed and said: 'As is your prayer, holy father, so it shall be'" (p. 311). Prince Ivan Danilovich at once gave orders to start building the church. According to tradition, the foundations of stone churches are laid in spring, but the foundation of the Cathedral of the Dormition was laid in August 1326. St. Petr "made his own tomb with his own holy hands" (p. 311) near the prothesis, but he did not live to see the church finished, and surrendered his spirit to God on December 21, 1326, at 3 a. m. He had prepared himself for death beforehand, distributing his property to the poor and the needy, celebrating Liturgy and blessing the prince and his household with peace. His soul departed from his body during prayers at Vespers. His body was carried into the still unfinished church to be dedicated to the Dormition of the Theotokos, which "he himself had started to build". Miracles started to happen at Metropolitan Petr's tomb. Prince Ivan Danilovich collected together information about healings which had taken place at his tomb, and Bishop Prokhor of Rostov recounted this information in his address at the council which took place at the beginning of 1327<sup>11</sup> in Vladimir. Metropolitan Petr's canonization at the Vladimir council was upheld by the Ecumenical Patriarch Isaiah, who learned of the council's decision from the recently appointed Metropolitan Feognost. Thus, thirteen years after his death Metropolitan Petr was made a saint by the Russian and Greek Churches. St. Petr is commemorated on the day of his death, December 21.

Veneration of St. Petr gained in strength and spread throughout the Russian land from the day of his death. Independent princes and serving princes came to kiss the cross on St. Petr's tomb as a sign of their faithfulness to the Grand Duke of Moscow. As one of Moscow's most revered patrons St.



Petr was called upon to witness the drawing up of state agreements.

After the union of Novgorod to Moscow in the reign of Ivan III, the citizens of Novgorod, who had enjoyed the right of nominating their hierarchs in the Cathedral of St. Sophia, swore an oath to the grand duke that they would henceforward only consecrate their archbishops at the tomb of St. Petr the Miracle Worker in the "House of the Most Pure Virgin", and "would consecrate archbishops nowhere other than through the Moscow Metropolitan." Veneration of St. Petr grew considerably in the last third of the 15th century. His name is constantly mentioned in the chronicles, and no significant state undertaking could be begun without saying a prayer at the saint's tomb.

In 1472, Metropolitan Filip laid the foundation of the new Cathedral of the Dormition, in which, in emulation of St. Petr, "in the presence of all he laid the first stone with his own hands... where the altar was to be." When St. Petr's remains were being transposed to the still unfinished church it was discovered that, while the coffin had suffered in the fire which had happened during Tokhtamysh's invasion, the remains had not been touched by the flames. The second solemn translation of his remains took place on August 24, 1479, after the construction of the new Cathedral of the Dormition by Aristotle Fioraventi. This was a great feast for Moscow: all the city's bells were rung, the reliquary containing the remains was carried by Tsar Ivan III and his son, and the moleben to the saint was attended by a great number of people. August 24 has been commemorated ever since, "in like manner to the day of the passing away of Petr the Miracle Worker."

By this time the celebrated icon-painter Dionisiy was painting icons with scenes from the lives of Sts. Petr and Aleksiy<sup>12</sup> for the Cathedral of the Dormition, in which he shows the saintly succession from Petr to Aleksiy, the stalwart pillars of the Russian Church. Such 15-16th century historical tales as, amongst others, the "Tale of Temir-Aksak," the "Tale of the invasion of Akhmat," the "Tale of the invasion of Makhmet-Girei", show how, in times

of the peril threatening the capital and all of Russia, the people sought the intercession of their saint, who had never abandoned his flock in misfortune and sorrow. And today, too, as Bishop Prokhor of Rostov did 650 years ago, we can exclaim: "Rejoice, city of Moscow, that you have so great a saint as Petr!"

A. VOLGIN

#### NOTES

<sup>1</sup> Quoted from: Metropolitan Makariy Bulgakov. *Istoriya Russkoi Tserkvi*—The History of the Russian Church, Vol. IV, St. Petersburg, 1866, p. 309. Further references to the Life of Metropolitan Petr will be quoted from this edition, with the page number indicated in brackets.

<sup>2</sup> See: Velikiy syn Galicha. *Svyatyi Petr, mitropolit Kievskiy i vseya Rusi... V pamyat' 600-letiya Ego postavlenniya v Pervosvyatiteli vseya Rusi 1308-1908*—Great Son of Galich. Saint Petr, Metropolitan of Kiev and All Russia... On the 600th anniversary of his accession to the Primacy of All Russia, 1308-1908. Compiled by I. I. Gumetsky, St. Petersburg, 1909, pp. 12-15.

<sup>3</sup> *Polnoe sobranie russkikh letopisei* (PSRL) — The Collected Russian Chronicles. Vol. XXI, Part I, St. Petersburg, 1908, p. 324.

<sup>4</sup> *Ibid.*, p. 325.

<sup>5</sup> PSRL. Vol. XXV. Moscow-Leningrad, 1949, p. 159.

<sup>6</sup> E. E. Golubinsky has convincingly shown that this denunciation might have been undertaken on the initiative of Grand Duke Mikhail Yaroslavich, who wished to see his own follower in the metropolitan's seat in his struggle with the Moscow prince (E. Golubinsky. *Istoriya russkoi Tserkvi*—The History of the Russian Church, Vol. II, Part I, Moscow, 1900, pp. 106).

<sup>7</sup> E. E. Golubinsky believed that the accusations concerned the statutory pay for promotion in the Church hierarchy. Bishop Andrey of Tver, an opponent of titling, was of the opinion that Metropolitan Petr was levying dues illegally, clearly unaware that the Greek Patriarch and Emperor had permitted this. If we accept this view it explains both why the Bishop of Tver was not condemned for calumny, and the compositions of the council—a great number of priests interested in the abolition of dues, with only a minimal number of bishops invited to the council (E. Golubinsky. *Op. cit.* Vol. II, Part I, pp. 108-112).

<sup>8</sup> Quoted from: A. S. Pavlov. *Pamyatniki drevnerusskogo kanonicheskogo prava*—Monuments of Old Russian Canon Law. St. Petersburg, 1880, No. 17, col. 159.

<sup>9</sup> Text contained in: *Pamyatniki starinnoi russkoi literatury, izdavaemye grafom Grigoriem Kushelyovym-Bezborodko*—Monuments of Old Russian Literature, Published by Count Grigory, Kushelyov-Bezborodko. Issue IV, St. Petersburg, 1862, pp. 186-188.

<sup>10</sup> Text given in the supplement to this article in the Russian edition.

<sup>11</sup> Bishop Prokhor's address at the council in Vladimir, as noted by V. A. Kuchkin (V. A. Kuchkin. *Skazanie o smerti mitropolita Pyotra*—Tale of the Death of Metropolitan Petr—*Trudy Otdela drevnerusskoi literatury*, Vol. XVIII, Moscow,



THE ICON OF NEW ATHONITE MARTYRS,  
a gift of the Russian St. Panteleimon Monastery  
(see "New Athonite Martyrs")





**Cathedral of St. Aleksandr Nevsky in Tallinn**  
 viewed (above) from the west and (below) from the east

(see "Symbol of Unity and Friendship")

# The New Martyrs of Mount Athos

**L**ike many other monasteries on Holy Mount Athos, the Russian Monastery of St. Panteleimon, the Great Martyr and Healer, has shrines that are relatively unknown outside of Mount Athos. Among these are a reliquary with the heads of the three holy martyrs: Euthymius († March 2, 1814), Ignatius († October 8, 1814) and Acacius († May 1, 1816), who suffered for the Christian faith in the Ottoman Empire, preserved in the Cathedral of the Protecting Veil of the Mother of God. According to their *Life*, based on the *New Martyrology* and Athos manuscripts,\* the martyrs accomplished their lofty feat when they were slightly over twenty years of age.

All of them came from a Christian family.

The Holy Martyr Euthymius (in secular life Eleutherius) was born in the village of Dimitsani in Peloponnesos of devout parents, Panagiot and Maria. He was the youngest of five children, the others being George, Christos, John and Catherine. After completing his general education in the village school and further study in Yassy, Euthymius and John transferred to the Kuruches-

kiye School in Constantinople. Euthymius then left his family in order to settle on the Holy Mount but, due to the war between Russia and Turkey, he could not immediately make his way to Mount Athos and so instead went from Constantinople to Edessa, and then to Bucharest. Due to difficult conditions in the town of Shumle (now Shumen), Euthymius adopted the Islamic faith under the name of Reshit, spent some time in Adrianople, and then returned to Constantinople where he returned to the bosom of the Orthodox Church and then was accepted on Mount Athos by Patriarch Gregoriy (in retirement) and by the father confessor Meletius in the St. Athanasius Lavra. Euthymius lived in the Skete of St. Anna, in the Dokhiar, Esphigmenou and Iveron monasteries in the *pyrgos* (tower) of the Stavroniketa Monastery, and in the Skete of St. John the Baptist.

The Holy Martyr Ignatius (in secular life Ioann) was born in the village of Eski-Zagora (now Stara Zagora) in the Diocese of Tyrnovo. His parents, Georgiy and Mariya, later moved to the city of Philippolis, where they had their son taught Slavonic. Upon completing his studies, Ioann became a novice in the Rila monastery. When he returned home, the Turks assassinated his father before his very eyes. Ioann set off for Walachia, then for Bucharest. Then he served in the Grigorian Monastery, in the sketes of St. Anna Causocalyb, and St. John the Baptist.

The Holy Martyr Acacius (in secular life Athanasius) was born not far from

\* The Life of each of these martyrs was published by the Russian Hagiorites, Hieromonk Azaria in the "Mount Athos Paterikon", No. 4, Part 2, St. Petersburg, 1876, pp. 190-233, and in a separate edition: "The Life and Sufferings of the Holy Martyrs Ignatius, Euthymius and Acacius of Mount Athos", St. Petersburg, 1869. The service to these holy martyrs was published in Slavonic in St. Petersburg in 1871.

Leningrad, 1962, pp. 64-66), has come down to us in several copies of the Life of Metropolitan Petr, or as the above author calls it, the Tale of the Death of Metropolitan Petr. The name of the text "The Passing Away of Petr, Metropolitan of All Russia, and This Is the Address to Him of Prokhor, Bishop of Rostov" is a fusion of two titles: 1. "The Passing Away of Petr, Metropolitan of All Russia". 2. "And This Is the Address to Him of Prokhor, Bishop of Rostov." It is understandable, therefore, why there is an established tradition of regarding Bishop Prokhor of Rostov as the author of the Life of Metropolitan Petr, although E. E. Golubinsky long ago objected to this, maintaining that the author of the Life was unknown (E. E. Golubinsky. *Op. cit.* Vol. II, Part 1, p. 98). In the above-mentioned article V. A. Kuchkin adduces a number of con-

vincing arguments to show that Bishop Prokhor and the author of the Life were different people. The address in memory of Metropolitan Petr was published in the journal "Khristianskoe chtenie", St. Petersburg, 1909, August-September, pp. 1111-1115. Another redaction of this work is given in the copy held by TsGADA, Fund 181, No. 752/1281, fol. 344-344. v.

<sup>12</sup> I. E. Danilova. *Zhitiynye ikony mitropolitov Petra i Alekseya—Icons Depicting scenes from the Lives of Metropolitan Petr and Aleksey.* TODRL, Vol. XXIII, Moscow-Leningrad, 1968, pp. 199-216; I. A. Kochetkov in his article "O vremeni napisaniya ikon Petra i Alekseya"—On the Dating of the Icons of Petr and Aleksey in: *Srednevekovaya Russ—Medieval Russia*, Moscow, 1976, p. 313, maintains that the icons were painted in the 20s of the 16th century.



Thessalonica, in Neokhri (or Nivori, Macedonia). When his family moved to the town of Seres, Acacius was apprenticed to a shoe-maker. The nine-year-old boy was given to a Muslim family, with which he lived until the age of 18, and then ran away. His parents had at that time returned from Seres to Thessalonica, and Acacius also returned to them. With his mother's blessing, Acacius settled on Mount Athos in the Hilandar Monastery. He later lived in the cenobitic Monastery of Ksenoph, in the monasteries of Iveron and Simopetra and, finally, in the Skete of St. John the Baptist.

Divine Providence guided these young monks by different paths to the Earthly Abode of the Mother of God, Holy Mount Athos. Having performed difficult monastic feats in various monasteries, they took their vows and received

new names: Eleutherius became Euthymius, Ioann became Ignatius, and Athanasius became Acacius.

However, wishing to free themselves from the torments of conscience, they each decided to affirm their faith through a confessional feat at different times.

On Palm Sunday, March 22, 1814, St. Euthymius accepted martyrdom in the Ottoman Empire.

On October 8, of the same year, St. Ignatius also suffered in the Name of Christ.

Acacius met his death by the sword on May 1, 1816. With the support of the Christian population of Constantinople, Hagarites Gregory of the Holy Mount ransomed the relics of the martyrs from the Turks after their death.

The bodies of the holy martyrs, Euthymius and Ignatius were transported



The reliquary with the holy heads of Sts. Euthymius, Ignatius and Acacius in the Russian Monastery of St. Panteleimon on Mount Athos



from Constantinople to Mount Athos by Hagiorgos Gregory on October 20, 1814, and they were deposited in the newly-built church near the cell of their confessor, Hieromonk Nicephorus in the Skete of St. John the Baptist. The body of the Holy Martyr Acacius was also brought to this church by an obedi-ent of the Starets Gregory, on May 9, 1816.

The Orthodox Church commemorates the holy martyrs on May 1, according to the Athos Rules.

At Eastertide in the Russian St. Pan-

teleimon Monastery and also when pilgrims visit the cloister, the reliquary with the heads of the holy martyrs, Euthymius, Ignatius, and Acacius, is carried from the sanctuary to the centre of the cathedral of the Protecting Veil of the Mother of God.

Together with all the inhabitants of the Holy Mount, the Russian monks honour the courage of the martyrs and give them due veneration finding grace-endowed support for their own ascetic discipline on earth.

Archimandrite AVEL MAKEDONOV

## St. Savva Storozhevsky of Zvenigorod

(The 570th anniversary of his death)



is a memorial of his feats in the same way as the Church of the Dormition on the River Gorodnya in Zvenigorod bears witness to the blessing he gave to his native land. After his death, St. Savva did not cease to pray for his flock and over the centuries has interceded for and helped, and assisted Christians who have turned to him in prayer. The Russian Church hymns in thanksgiving to St. Savva: "A flower in the wilderness wert thou and in youth chose a life of purity. Following in the footsteps of thy spiritual teacher, thou hast heeded his instructions and turned all thy thoughts to Heaven. To thy flock thou wert a wise mentor; for this Christ has endowed thee with miraculous powers worthy of the holy. O St. Savva, our father, pray for the salvation of our souls!"<sup>1</sup>

**S**t. Savva Storozhevsky is one of the most revered pupils and companions of St. Sergiy, Hegumen of Radonezh. His strict life, wisdom and great humility won him the profound respect and love of St. Sergiy and the brothers of the Trinity-St. Sergiy Lavra.

The Church of the Nativity of the Blessed Virgin founded by St. Savva

St. Savva was born in the first half of the 14th century. At an early age he abandoned the world for life with St. Sergiy of Radonezh. Under the great teacher's guidance he matured spiritually in absolute obedience, abstention and vigilance. He was simple-hearted but wiser than many. He was the first to enter and the last to leave it in the fear of God. During divine service, he could not hold back his tears as he contemplated on the



poverty of his soul and trembled before the fearful judgement of the Lord.

Thus he matured in spiritual life.<sup>2</sup>

Upon the demise of St. Sergiy, his successor St. Nikon, who loved solitude, gave up the direction of the monastery and retired into seclusion in his cell. "The brothers, finding it unbearable to be without a superior, after much praying elected the blessed Savva to be the hegumen of the Great Lavra."<sup>3</sup>

Here, helped by St. Sergiy's prayers, he cared lovingly for his flock in like manner and to the best of his ability as did his blessed father, Sergiy.<sup>4</sup> According to an ancient legend the great well outside the Lavra was built during his hegumenship.

Prince Yuriy Dmitrievich of Zvenigorod, the godson of St. Sergiy of Radonezh, regarded St. Savva with great love and respect. The prince appointed him his confessor and asked him to go with him to Dimitrov and bless his household. St. Savva agreed to the prince's request, however, he hoped to return to his cloister, but the prince begged him to stay with him and lay the foundation of a new monastery in a place called Storozhi, near Zvenigorod, in his native land.

St. Savva grew to love the Storozhi Hill. With Prince Yuriy's grant he soon built the Church of the Nativity of the Blessed Virgin in this place and a small cell for himself nearby. In 1399, he founded a cenobitic monastery for those who sought a life of silence in seclusion. At the foot of the hill outside the monastery St. Savva dug a well from which he carried water on his shoulders, setting the brothers an example of industriousness, humility and meekness.

In 1399, on the orders of his brother, Grand Duke Vasilii Dmitrievich of Moscow, Prince Yuriy Dmitrievich had to wage war against the Volga Bulgars. St. Savva gave him his blessing and prophesied a victory. When he returned to his homeland, with a glorious victory, Prince Yuriy Dmitrievich hurried to the cloister to thank St. Savva for his prayerful assistance in conquering the enemy and donated a large sum to the monastery. With the money the church was embellished, its cupola co-

vered with gilded copper and a wall built round the cloister. Shortly afterwards, Yuriy Dmitrievich decided to replace the wooden church with a stone one and for this purpose gave "the blessed one gold in plenty and numerous villages and estates for the building of the monastery".<sup>5</sup>

When St. Savva was very old, he appointed one of his closest pupils, also named Savva, to succeed him. As he bid farewell to the monks, St. Savva told them to love one another, to adorn themselves with humility, to observe the fasts and to pray. He passed away on December 3, 1406.

St. Savva began to be venerated by the local inhabitants immediately after his death. The fourth hegumen of Storozhi had not known St. Savva personally but one day St. Savva appeared to him in a dream (cir. 1430) and said: "Dionisiy, arise swiftly and paint my image on an icon." Dionisiy rose from his bed, summoned Starets Avvakum, St. Savva's pupil, and asked him in detail about the monastery's first hegumen to convince himself of the truth of the dream, and shortly afterwards painted an icon of St. Savva.

In 1490 some of the monastery brothers denounced Hegumen Dionisiy to Tsar Ivan III. St. Savva, to whom Dionisiy prayed for help, appeared to the brothers and brought the slanderers to their senses. Through St. Savva's prayers a man possessed was cured in 1505 (in the days of Hegumen Kallist); a monk of the Monastery of St. Savva recovered his sight and his mocker punished; the son of Boyar Rtishchev was healed, and in 1540, St. Savva appeared to a bell-ringer by the name of Guriy and prophesied the rapid recovery of Hegumen Misail. The miraculous healing power which emanated from St. Savva's grave and his numerous appearances convinced one and all that St. Savva "was truly of Divine Light, an unsetting sun, with miraculous rays illumining all"<sup>6</sup>. The exact date of St. Savva's canonization is unknown. In the hymnbook of the Trinity-St. Sergiy Lavra for the 1534-1547 period, St. Savva Strozhevsky's feast day is on December 3.<sup>7</sup> In a charter of 1539 St. Savva is called a miracle worker<sup>8</sup>.

St. Savva was especially revered by

Sar Aleksei Mikhailovich who often went on foot to pray in the saint's cloister. An amazing tale has survived to this day of how St. Savva saved him from an enraged bear.

The invention of the relics of the saint took place on January 19, 1652. Since then January 19 has been celebrated as the Feast of the Invention of the Relics of St. Savva the Miracle Worker of Storozhi.

## NOTES

- <sup>1</sup> The Menaion, December 3, Moscow, 1645
- <sup>2</sup> "The Life of St. Sergiy" testifies that St. Sergiy appointed Savva hegumen of the Stromyn monastery on the River Dubenka which was founded by St. Sergiy at the wish of Grand Duke Dimitriy Ivanovich Donskoi to thank God for his victory over Mamai: "St. Sergiy appointed one of his pupils, by the name of Savva, hegumen of that monastery, worthy starets of erudition who had been a confessor of all the brethren in the great St. Sergiy's monastery. ("Complete Works of Russian Chronicles," Vol. XI, Moscow, 1965., p. 145). Monk Markel who, on the instructions of Metropolitan Makariy in the first half of the 16th century, compiled a service for the saint and wrote his life ("The Life of St. Savva Storozhevsky" published in Moscow in 1646 was included in the Great Chetiy Minei; in the Chetiy Minei by German Tulupov and by St. Dimitriy of Rostov, and in a number of collections of the 16th-19th centuries), concluded that evidently St. Savva Storozhevsky and Savva, Hegumen of the Stromyn monastery, was one and the same person. This assertion by Markel was included in "The Lives of Russian Saints" by Archbishop Filaret Gumilevsky, and others. As S. Smirnov correctly noted (A Historical Description of the Monastery of St. Savva Storozhevsky, Moscow, 1877, pp. 124-129), it is

Savva, who died and was buried in the Stromyn monastery, that is meant in the narrative about the founding of the Stromyn monastery. In the inventory of the Stromyn monastery (Lenin State Library, Fund 304, No. 60) compiled in 1616 under Archimandrite Dionisiy of the Trinity-St. Sergiy Lavra, we read: "In the Monastery of the Most Pure Mother of God in the Moscow District... and in the monastery, on the right side of the church, stands an old chapel over the grave of our saintly father, Savva, pupil of St. Sergiy the Miracle Worker." In the sanctuary of the Dormition Cathedral at the Trinity-St. Sergiy Lavra, an image of Savva (1684) has been preserved, it is in the arch leading from the prothesis to the altar. The fresco bears the inscription: "St. Savva Stromynsky." St. Savva Storozhevsky is depicted on icons in accordance with the icon sampler: "bald, with a beard like that of St. Makariy Zheltovodsky" while Savva of Stromyn, on the contrary, with thick hair. In the "Book of Russian Saints", St. Savva Storozhevsky's feast is indicated as December 3 but that of Holy Father Savva, Hegumen of the Stromyn monastery, on the River Dubenka as July 20. (Lenin State Library, Moscow Theological Academy Fund, No. 86).

<sup>3</sup> Lenin State Library, Moscow Theological Academy Fund, No. 146, folio. 680.

<sup>4</sup> Ibid.

<sup>5</sup> The charter of Prince Yuriy Dmitrievich to the Monastery of St. Savva which was drawn up on May 10, 1404, has been preserved. Historical Acts published by the archaeological commission, Vol 1, St. Petersburg, 1841, No. 15, pp. 23-24.

<sup>6</sup> For more details of the miracles worked by St. Savva's grave see "The Life and Miracles of St. Savva Storozhevsky", Moscow, 1891.

<sup>7</sup> S. Smirnov, "Historical Description of the Monastery of St. Savva Storozhevsky". Moscow, 1871, p. 14.

<sup>8</sup> Juridical acts or a collection of old forms of business transactions. St. Petersburg, 1838, No. 80, p. 122.

A. VOLGIN

## Instructions for Officiants at Hierarchal Services (Contemporary Practice)

**The Reading from the Apostle and the Gospel.** After taking the trikerion from the hierarch, the protodeacon hands it to the subdeacon, who puts it in its proper place. The first deacon comes up to the hierarch with the Apostle, placing on the top of it his orarion, receives the hierarch's blessing, kisses his hand, proceeds to the left of the altar through the Holy Doors and onto the ambo for the reading from the Apostle. In the meantime the protodeacon brings an open censer with burning coals to the

hierarch, and one of the subdeacons (to the right of the hierarch) brings him the container with incense. The protodeacon says, "Pray, holy Master, bless the censer." The hierarch puts incense into the censer with a spoon and says the prayer: "We bring Thee the censer..."; "Let us give heed" intones the protodeacon, and the hierarch: "Peace be with you all". The first deacon (who reads the Apostle) responds: "And with thy spirit", The protodeacon says, "Wisdom"; the first deacon chants the Prokimenon and so on according to the rubrics.

Continued. For the beginning see JMP, Nos. 10, 12.



When the hierarch says: "Peace be with you all", the subdeacons remove the hierarch's omophorion and place it over the hands of the second deacon (or subdeacon), who kisses the hierarch's right hand, withdraws, and stands on the right side of the altar. The first deacon reads from the Apostle. The protodeacon censes, as is customary (according to another practice the censing is done during the Alleluia). At the beginning of the reading the hierarch sits down on the throne and signs to the priests to take their seats. When the protodeacon censes the hierarch the first time, the hierarch and the priests rise and respond to the censing: the hierarch with a blessing and the priests with a bow. During the second censing neither the hierarch nor the priests rise.

At the end of the reading from the Apostle all rise. The servers take the fans, and the subdeacons the trikerion and dikerion, and go out to the ambo, where they stand to the right and left of the lectern placed for the reading from the Gospel. In accordance with the rubrics, the Alleluia is sung without fail. The hierarch and all the priests secretly recite the prayer "O Lord, Lover of mankind, kindle within our hearts...". The first priest and the protodeacon bow to the hierarch, and after receiving his blessing they go to the altar. The first priest takes the Altar Gospel and hands it to the protodeacon, who kisses the altar and takes the Gospel to the hierarch, who kisses it, while the protodeacon kisses his hand. He then proceeds through the Holy Doors to the lectern, preceded by the deacon with the omophorion. When the deacon with the omophorion (going round the lectern) reaches the reader of the Apostle, the latter goes into the sanctuary (if a deacon through the Holy Doors) and stands on the left side of the altar, while the deacon with the omophorion returns to his previous place. The subdeacons with the trikerion and dikerion, and the fan-bearers who have raised the fans over the Gospel, stand on either side of the protodeacon.

After placing the Gospel on the lectern and covering it with his orarion, the protodeacon bows his head and says: "Pray, holy Master, bless him that preacheth the Gospel...". The hierarch

responds: "May God, through the prayers...", whereupon the protodeacon says, "Amen", and placing the orarion on the lectern under the Gospel, he opens it. The second deacon proclaims: "Wisdom, be steadfast..." and the hierarch, "Peace be with you all". And the choir responds: "And with thy spirit." Then the deacon: "The lesson from the Holy Gospel according to (name)", and the choir: "Glory be to Thee, O Lord, glory to Thee." The first deacon chants: "Let us give heed", and the protodeacon begins to read from the Gospel.

When the reading begins, both deacons kiss the altar, receive the hierarch's blessing and kiss his hand, and place the Apostle and the omophorion in their proper places. The priests listen to the Gospel reading with their heads uncovered; the hierarch wears his mitre. After the reading ends the choir sings: "Glory be to Thee, O Lord, glory to Thee." The lectern is taken away, and the fans carried into the sanctuary. The hierarch leaves the synthronon, proceeds through the Holy Doors to the ambo, kisses the Gospel held by the protodeacon and blesses the congregation with the trikerion and dikerion as the choir sings: "Eis polla...". The protodeacon gives the Gospel to the first priest, who in turn places it on the south-eastern corner of the altar. The subdeacons place the dikerion and trikerion in their places, make a reverential bow once to the east and bow again to the hierarch. The priests stand in their appointed places.

**The Ektenes.** Either the protodeacon or the first deacon recites the Ektene of Fervent Supplication. After the petition "Have mercy upon us, O Lord..." all those in the sanctuary (deacons, subdeacons and servers) stand behind the altar, make a reverential bow to the east and then bow to the hierarch. After the petition "Also we pray for our most blessed..." those standing behind the altar (together with the priests) sing "Lord, have mercy upon us" three times, make a reverential bow to the east and a bow to the hierarch and go to their places. In the meantime the two senior priests help the hierarch to unfold the antimention on three sides. The deacon continues the ektene. The hie-

## THE BIBLE

Published by the Moscow Patriarchate.  
Moscow, 1976

1372 pp., 6 coloured illustrations,  
8 coloured maps

In November 1976, the Russian Orthodox Church received the third edition of the Bible published by the Moscow Patriarchate. As is well known, the first edition of the Bible was published in 1956 (in large format, 1272 pp., black-and-white illustrations), and the second in 1970 (on the title-page: Moscow, 1968, medium format, 1372 pp., 6 coloured illustrations, 8 coloured maps). The third edition is an exact copy of the second, except that the errata noted in the previous edition have been corrected and a new title-page and half-title provided, while more detail has been added in the colouring of the maps and for technical reasons one of the icons in the illustrations replaced by a different and a more ancient one.

As in the second edition, the Old Testament is printed in small type (brevier), and the New Testament in large type. The text is given as sections linked in meaning (*perikop*), as was the practice in ancient times, and this presentation, although it was not practised in pre-revolutionary editions, is more correct and convenient

than having each verse printed separately or giving a whole chapter in one piece. In this respect we should note that the division into verses arose later and was carried out in the Middle Ages for practical convenience to make it easy to quote and to find the required places in Holy Scripture. More ancient is the division of the text according to the sense into paragraphs that contain a complete idea or a single piece of narrative. This division was convenient and most necessary for the use of the text during Liturgy, i. e. for readings during divine

\* Zachalo, pl. zachala, (liturgical reading) is an excerpt from the Altar Gospel, Apostle (altar book containing the Acts and Epistles) or certain books of the Old Testament read during divine services.

Liturgical readings are semantic passages independent of the Holy Scripture divisions into chapters and verses. Dividing the Holy Scripture texts into "liturgical readings" was established by the Early Church. For instance, the subject matter of some of St. John Chrysostom's (†407) homilies correspond in content to various contemporary liturgical readings.

Liturgical readings from the New Testament are arranged in such a way that the whole of the Gospel and Apostle is read during the ecclesiastical year, beginning from Holy Easter.

hierarchy intones the ecphonesis: "For Thou, O God, art merciful..." (usually the hierarchy himself assigns the ecphoneses to the officiating priests).

If there is an offering for the dead, the protodeacon takes the censor, and after being blessed by the hierarchy leaves the sanctuary through the Holy Doors and recites the Ektene for the Departed, after which the hierarchy intones the ecphonesis.

If there is no Ektene for the Departed, the deacon with a bow to the hierarchy, goes out to the solea through the North Door and there says the Ektene of the Catechumens. When he comes to the petition: "That He would instruct them in the Gospel of Truth", the third and fourth priests unfold the upper part of the antimimension, make a reverential bow to the east and bow to the hierarchy. During the first priest's ecphonesis: "That they also with us may glorify...", the hierarchy makes the Sign of the Cross over the antimimension with the sponge, kisses it, and places it on the right side of the antimimension.

The protodeacon and first deacon stand within the Holy Doors; the former says: "All that are catechumens, go forth", the second deacon says: "Ye catechumens, go forth", and the first, "All that are catechumens, go forth". The second deacon chants the ecphonesis: "None of the catechumens, all that are believers..." and so on. The hierarchy and priests recite the appointed prayers in secret.

The first deacon takes the censor and, after being blessed by the hierarchy, censures the altar, the prothesis, the synthronon, the sanctuary and the hierarchy thrice three times, then all the officiants, the altar from the front, the hierarchy three times, then hands the censor to the server; both make a reverential bow to the east, then bow to the hierarchy, and withdraw. At this point the second deacon chants the ektene: "Again and again, in peace...", and the hierarchy intones the ecphonesis: "That being ever preserved under Thy mighty protection..."

(To be continued)



service. This is the origin of today's liturgical readings (*zachala*)\* from the New Testament. This system for the division of the texts of the Scriptures, justified by centuries of practice and by its logic, is coming to be used more and more by Bible Societies for their editions.

The 1968/1976 edition of the Bible has other specifics. One of these is the indication in the margins of the New Testament of the liturgical readings by means of numbers. The introductory words ("In those days", "Thus spake the Lord" and "Brothers", etc.) used in the Apostle and Gospel during divine service, usually given at the bottom of the page, have been omitted, since the Russian text is not intended to be read in church. When the *zachalo* starts not at the beginning of a verse, the place is indicated by parallel vertical lines in the middle of the verse. The Psalter also has indications for the *kathismata*, each of them divided into three "Glories".

The text of the Old Testament is the traditional full text, i. e. it includes the 39 canonical books (with a few divergences between the Masoretic text and the Septuagint) and the 11 non-canonical books. Besides the note "translated from the Greek" that is usual in Russian Bibles for the non-canonical books, these are indicated in the table of contents by an asterisk. The table of contents also gives the abbreviation of the name of each book as it is used where parallel texts are indicated and in quotations; it also gives the number of chapters in each book.

The Old Testament ends with an index of the Old Testament readings (paroemias) and three short notes of explanation: "On the Numeration of the Psalms and the Names of the Books", "On the Canonical and non-Canonical Books" and "The Biblical Calendar". Here, too, the reader will find maps of Palestine, Galilee, Judea and the Jerusalem of biblical days.

The New Testament has not only an index of the Apostle and Gospel readings during Liturgy, but also a table entitled "The Events of the Gospel in Chronological Order according to the Four Evangelists" and a note entitled "Monetary Units Used in the New Testament".

The Bible has a supplement which includes six coloured reproductions of icons: the Holy Trinity, Christ Pantocrator and the Four Evangelists, and eight coloured maps: the Eastern Mediterranean and Mesopotamia in biblical times, to illustrate the Book of Genesis; the route taken by the Jews out of Egypt to illustrate Exodus, Numbers and Deuteronomy; the Kingdom of Judea and Israel, to illustrate the historical books of the Old Testament; Judea at the time of Jesus Christ, to illustrate the later Books of the Old Testament and the New Testament; Galilee by the Lake of Tiberius and a plan of ancient Jerusalem, and Palestine in the time of Christ, both to illustrate the New Testament; and the missionary journeys of St. Paul to illustrate the Acts of the Apostles. The first and last of these maps are reproduced in schematic form on both flyleaves of the Bible.

The text is taken from the 1912 edition, with modern orthography.

This is a jubilee edition, timed to celebrate the centenary of the publication of the first full text of the Bible in Russian.

E. KARMANOV

## THE ORTHODOX CHURCH CALENDAR

for 1977

Published by the Moscow Patriarchate

The Orthodox Church Calendar for 1977, published by the Moscow Patriarchate (in book form), came off the press in December 1976.

The calendar is compiled according to the Old Style (Julian Calendar) in effect in the Russian Orthodox Church. The Easter dates are calculated according to the so-called Alexandrian Paschal Table used by the Orthodox Churches.

The second half of December of the previous year—December 19 (Old Style)-January 1—has been given so that the *zachala*\* are not interrupted. This was formally practised in the Church calendars of the Moscow Patriarchate and renewed in 1976.

Explanatory (liturgical) notes for each month are added annually to the menology for the officiating priests. In 1977 these notes are in the margins of the menology; alongside a series of liturgical information of a general character, that is to say, not only those that concern the year in question: "Liturgical Terminology" (explanations of certain liturgical terms) and "Liturgical information concerning feast days".

In 1977 information regarding feast days of minor or moderate importance is taken from "Aids to the Study of Liturgical Rules of the Orthodox Church" by Archpriest K. Nikolsky (7th edition, St. Petersburg, 1900). Of the Twelve Great Feasts only the Transfiguration of Christ is described.

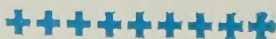
Due to technical reasons an error has been committed on page 31; lines 4—6 should read "... of the ancient Orthodox teaching on the uncreated nature of Divine Energies — the manifestation of Divine Grace".

The 1977 calendar also has an alphabetical list of the miraculous icons of the Mother of God.

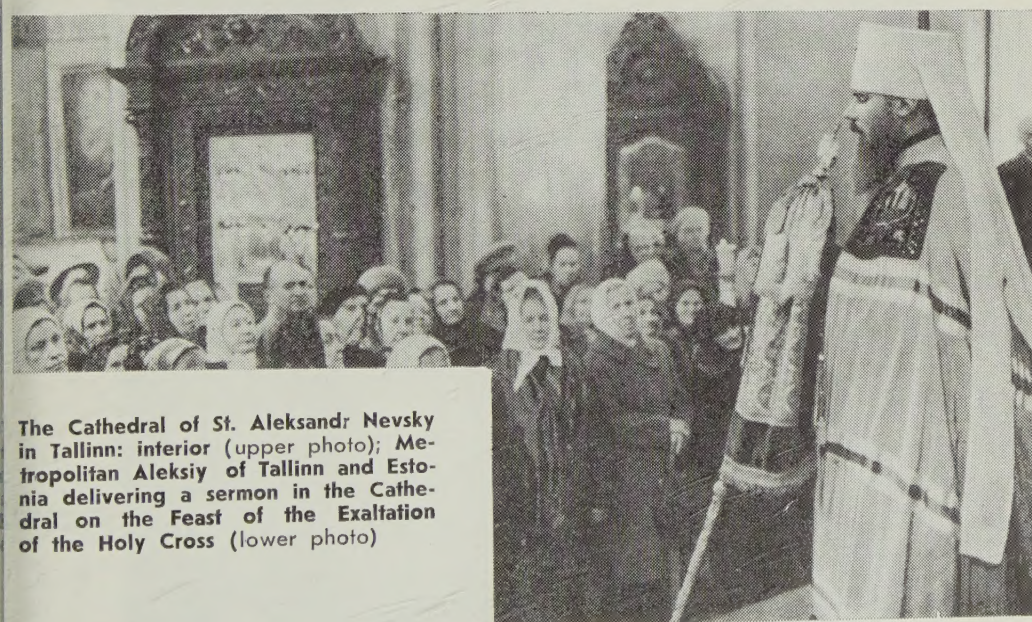
In 1977 the liturgical section of the calendar is devoted to the theme, "The Glorification of the Most Holy and Life-Giving Trinity". In this connection the Akathistos to the Most Holy and Life-Giving Trinity as revised by Archbishop Innokentiy (Borisov, 1857) of Kherson, Doctor of Theology, and the order of the Penitential Sundays have been printed also. The akathistos has been printed in Church Slavonic type for the first time.

The format of the calendar is in accordance with the Trinity theme adopted for 1977. The covers and coloured illustrations are also dedicated to the theme.

\* See footnote in the previous article.







The Cathedral of St. Aleksandr Nevsky in Tallinn: interior (upper photo); Metropolitan Aleksiy of Tallinn and Estonia delivering a sermon in the Cathedral on the Feast of the Exaltation of the Holy Cross (lower photo)



